INDEPENDENCE DAY SPECIAL NUMBER

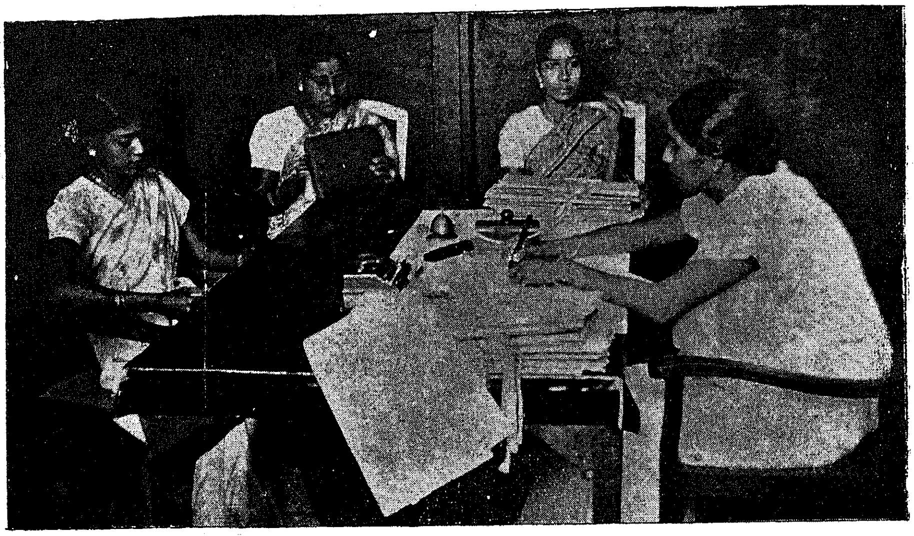
MADRAS INFORMATION

VOL. II MADRAS, 15th AUGUST 1948 NO. 15

CONNEMARA PUBLIC ... 16 AUG 194... MADRAS

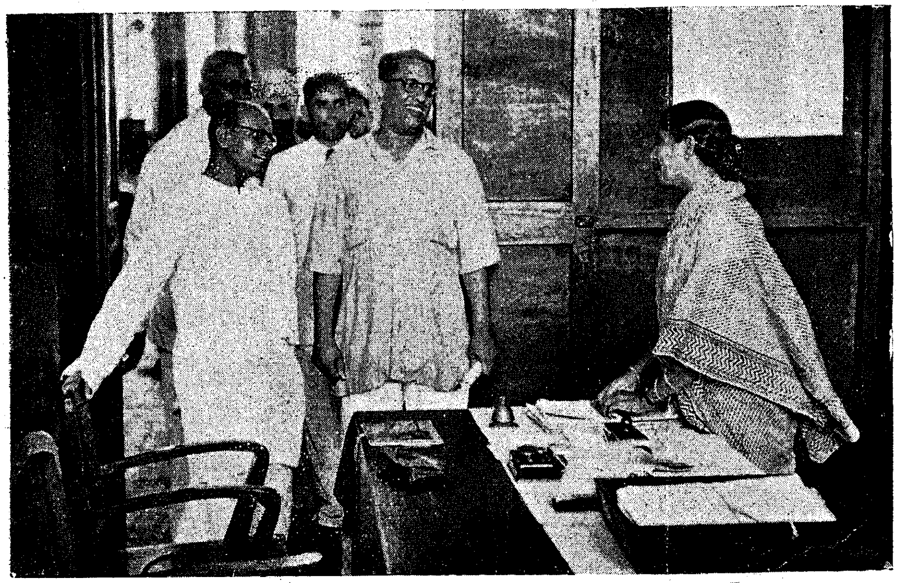
Price 2 annas

HON'BLE EDUCATION MINISTER VISITED EMPLOYMENT EXCHANGE

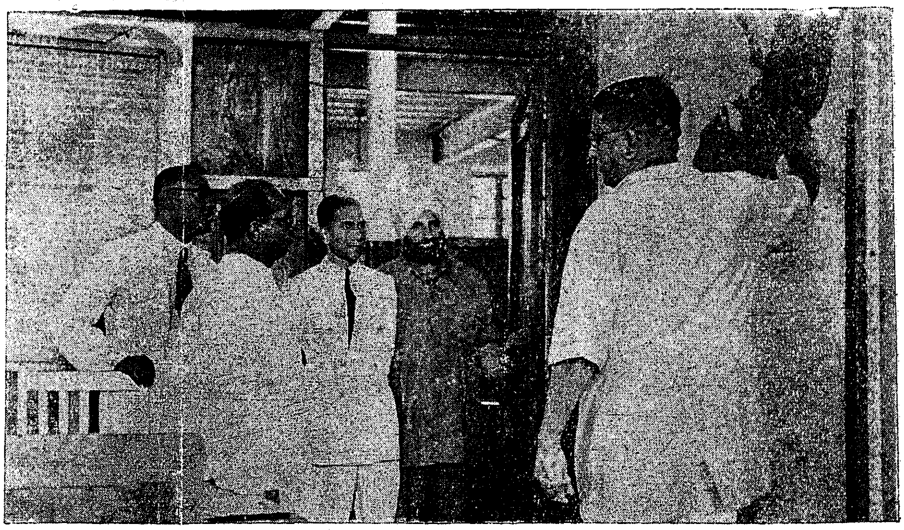


A Women's section of the Employment Exchange

16 AUG 1948



Hon'ble Minister for Education making detailed enquiries during his visit



Hon'ble Minister for Education listening intently to the Regional Director of Resettlement

Madras Information

Published every fortnight by the Director of Information and Publicity
Fort St. George

Vol. II, No. 15 "WE SEEK TO SERVE AND NOT TO COMPETE" August 15, 1948

Governor-General's message on the Independence Anniversary

THE MOTHERLAND EXPECTS EVERYONE———

His Excellency Shri Rajagopalachari has given the following message to the Nation on the occasion of the first anniversary of Independence:—

On the 15th of August 1948 we reach the end of one year of Independence. Our misfortunes have been great and unexpected. We can trace the causes now, but it is a different thing to be wise beforehand. There is no doubt that our Government and our people have had to face what they had not been prepared for. That our Government and our national leaders have not done badly is the opinion of competent international observers who have not spoken to flatter. It is through severe trials that a nation's fibre is strengthened. Otherwise, a people cannot progress.

The greatest of our misfortunes is the passing away of Gandhiji at a time when his wise and inspiring guidance was most necessary. This misfortune has compelled us, those who have been left behind, to fall back on our own light. Gandhiji brought the precepts of all the scriptures into the plane of dynamic worldly action and removed the distinction between the teachings of religion and wisdom in the affairs of the world. If we isolate his teaching from our daily activities as individuals or as a State and pay reverent worship to his memory and his word without making it give direction to our activities in the way he desired, erecting a wall between politics and the virtues and restraints which he preached, then, indeed, our worship would be an empty hypocrisy. Let us in conducting our affairs, try on each occasion of doubt, or difficulty to think as he would have thought if we had gone to him for advice. And let us act as if he were still among us and watching.

A long struggle, such as we have gone through has a tendency to leave behind a certain inelasticity of mind and hesitation in tapping all resources which the new context requires. We must learn to think constructively and to pool all talent and resources for the national work before us.

The first thing is to avoid the vanity of hatred for, indeed, there is nothing more than vanity in hatred and in the plans that follow from it, as we can see if only we read past history to purpose and not for mere entertainment.

The next thing to realize is that to be independent is only an opportunity, and it is only integrity in public life and industry in constructive work that can build and, making up for lost time, bring out the potential greatness of our country.

The Motherland expects everyone now to go full steam ahead in all work. She wants the maximum civic spirit and co-operation.

—C. RAJAGOPALACHARI.

PRIME MINISTER'S MESSAGE

We dedicate ourselves anew to the great cause of Free India and her people

The 15th of August came and we rejoiced at our achievement in spite of the pain of partition. We looked forward to the sun of freedom and the opportunity that freedom brings. But though the sun rose it was hidden from us by dark clouds, and for us it remained a twilight hour. It has been a long twilight and the brightness of the day is still to come. For freedom is not a mere matter of political decision or new Constitutions, not even a matter of what is more important, that is, economic policy. It is of the mind and heart and if the mind narrows itself and is befogged and the heart is full of bitterness and hatred, then freedom is absent.

Another August 15th has come and it is a solemn day for us in spite of all that has happened. The year has considerable achievement to its credit and we have gone forward some distance along our long journey. But the year is also full of unhappiness and humiliation and of a betrayal of the spirit that has been the redeeming feature of India. This year has seen the triumph of evil in the assassination of the Father of the Nation, and what greater shame and sorrow could there have been for anyone of us than this.

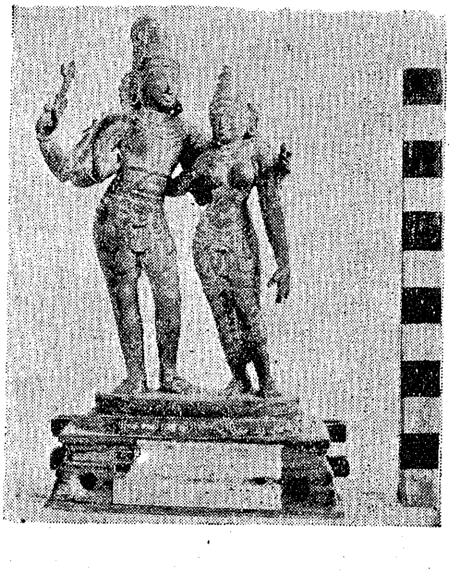
We celebrate this solemn day as we should, but our celebration cannot be one of vainglory and pious platitudes. It must be one of heart-searching and a fresh dedication to our cause. Let us think not so much of what we have done but of what we have left undone and what we have done wrongly. Let us think of the millions of refugees who, deprived of all they possessed, are still homeless wanderers. Let us think of the masses of India who continue to suffer and who have looked to us with hope and waited patiently for a betterment of their unhappy lot. Let us think also of the mighty resources of India which, if harnessed and utilized for the common good, can change the face of India and make her great and prosperous. To this great task let us address ourselves with all the strength in us. But above all let us remember the great lessons that Mahatma Gandhi taught us and the ideals that he held aloft for us. If we forget those lessons and ideals we betray our cause and our country.

So on this anniversary of our Independence we dedicate ourselves anew to the great cause of free India and her people. May we prove worthy. JAI HIND.

—JAWAHARLAL NEHRU.

Left—Vishnu with Sridevi, Sundraperumall Koil, Tanjore district

Right—Pradoshamurthi (Bali Nayakar) (Vijayanagar), Tiruvelvikkudi, Tanjore district

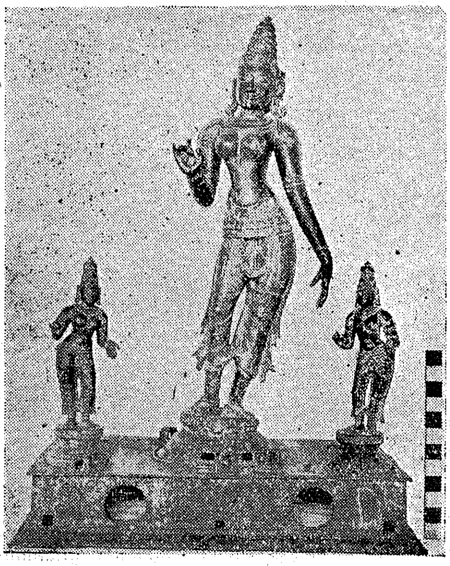


GOVERNOR'S MESSAGE

Let us dedicate ourselves afresh to the cause of unity and to the service of our country

A year ago India achieved her independence after a long and historic struggle. This achievement meant that a great responsibility was laid on the Government at very short notice and they were faced with a very difficult task; especially as the majority of those at the helm of affairs had for the past many years spent the greater part of their life in opposition, with hardly a chance of actual administrative and executive experience. In grappling with the many problems that confront us it is only natural that the Government should make some mistakes, both of omission and commission. It would be idle to deny this, but at the same time the Government can claim with pride that such mistakes have been much fewer than may ordinarily be expected and that there are on the other hand many solid achievements to their credit. While constructive criticism is always welcome, people who criticize the Government solely out of impatience at the progress made, should remember the very short time that they have had to deal with their problems and the many handicaps they suffered from. Let us all rather remember that the most essential thing in India at present is the necessity for solid work and co-operation among all classes and communities in order to build the future of this country on firm and lasting foundations. Let us therefore observe the anniversary of the birth of our independence not so much as an occasion for celebrations but for the purpose of dedicating ourselves afresh to the cause of unity and to the service of our country.

—ARCHIBALD NYE.



Left—Parvati with attendants (Darumapura Adinam), Tanjore district

Right—Chaturbuja Pidari (Darumapuram), Tirupanandal, Tanjore district

PREMIER'S MESSAGE

Not the End but the Beginning

The achievement of our Independence marked not the end, but indeed the beginning of our responsibilities. In the mighty task of re-building a new society, the initiative of the Government and the goodwill of the people must blend and result in fruitful activity. A public conscious of their rights and responsibilities and sympathetic in their understanding is the greatest asset to any Government.

I wish " Madras Information " all success in its efforts to build such a healthy co-operation.

—O. P. RAMASWAMI REDDIAR.

Bombay Premier's Message

With co-operation and sympathy we shall march forward

I extend my heartiest felicitations to the Government of Madras on the occasion of their bringing out a special Independence Number of **Madras Information** to mark the First Anniversary of Our Freedom.

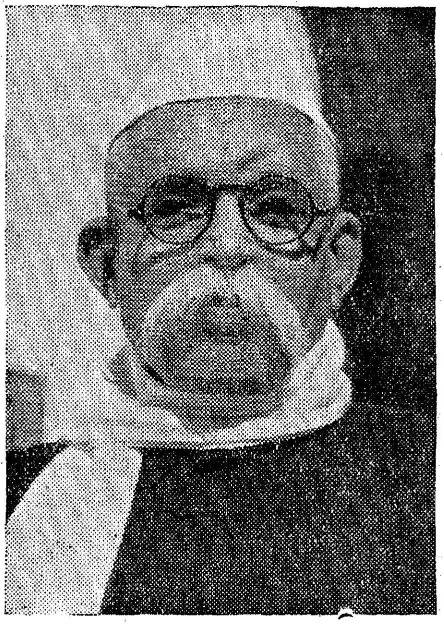
The year that has just ended was overcast with the shadow of National grief over the assassination of Mahatma Gandhi, the Father of Our Nation.

Deprived of his inspiration and sage counsel, our country has been staggering along in the last seven or eight months, tackling one major problem after another. The year that we have just completed is the most eventful in our history and I am sure that our trials and tribulations have tested our capacity and left us the stronger and more united.

In serving the common people through the dark days of the national tragedy, food shortage, cloth scarcity, and housing difficulties, to say nothing of disorders and disturbances engineered by anti-national political groups, the Province of Madras, no less than my own, has had to bear an unprecedented strain. We, here, in Bombay have been following with deep interest and sympathy the various programmes and progress of nation-building activities that have been regularly publicised in **Madras Information** since the popular Government came into office.

With mutual exchange of information and co-operation and sympathy, let us all march forward to our common goal of the happiness and prosperity of the hitherto-neglected masses of our people.

—B. G. KHER.



Message from the Premier, Central Provinces and Berar

15th August is India's Date with Destiny. It symbolizes the fructification of over half a century of glorious struggle by India's millions. It is a great day in human history—a day of rejoicing for all freedom-lovers. But we shall stop and think. The Architect of our freedom and the Father of Our Nation is no more with us in the very first year of our celebrations. Let this August-day be, therefore, for us a day of solemn re-dedication to the cause of the poor and the down-trodden so dear to our Bapu's heart.

—PANDIT RAVI SHANKAR SHUKLA.

MESSAGES FROM MINISTERS

Rights involve responsibilities also

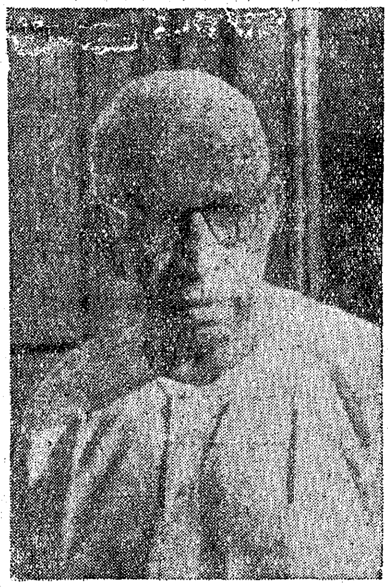
Hon'ble Sri Bakthavatsalam

It is a year since we celebrated the attainment of Independence with mild enthusiasm throughout the length and breadth of this country. And it is time our progress and achievements are reviewed. 15th August last only meant the opening of the Gate-way to freedom. And freedom for the country only mean freedom of the people and not licence for the individual. And the rights of a free people meant new responsibilities for them, the exercise of which should lead them to their cherished goal. So the 15th August 1947 gave us large hopes and showed us a new path. We have now to see how far our hopes are being realized and whether we are marching along the right path. But our expectations are many and the path is circuitous. Whatever, therefore, be our achievements during the past one year, they look small. But the smallness of our achievements should not deter us and we have only to satisfy ourselves whether we keep the goal alright.

The ushering in of the era of Independence brought with it sorrows and miseries which again dangled opportunities for confirmed exploiters. The serious food and cloth shortage opened the field for unscrupulous blackmarketeers. The communal feelings and sufferings which were the products of separation gave us enormous problems to solve. And the passing away of our great leader in the midst of all this in a tragic manner was the greatest trial for us. We have now to see how far we are catering to the needs of the common man and how far we are resisting exploitations of all kinds. The exploited, while seeking to avoid being a victim to exploitation, show a tendency to exploit the still weaker. We should resist the tendency of the erstwhile exploited exploiting the common man. This is the problem which the popular Governments are trying to solve, and the "Madras Information" offers its continued service to the Government and the people for the tasks ahead.

In democracy the people could make or mar the Government. They could strengthen it or weaken it. Without discipline they would be able to achieve nothing.

—MAHATMA GANDHI.



Caste is a stumbling block to National Progress

Hon'ble Dr. T. S. S. Rajan

The year of freedom and independence to India has come and gone. But this freedom and independence has been such that none of us can say that it has been beneficial to the society as constituted today. The dawn of independence has produced a certain amount of dissatisfaction amongst political sufferers who had hoped for something to happen which would end their miseries. But instead the freedom consciousness has let loose the feelings of disappointed ambition and jealousy.

South India has been sedulously brought up on communal consciousness. Today this consciousness has developed into very ugly proportions, which well-nigh threatens to weaken the foundations of national life. Social justice is one thing, but denial of fair opportunities for knowledge is another. One cannot be against the other in the name of justice, but we in South India are suffering from extra dose of commun lism, which well-nigh threatens to bring chaos in society. It is better that we begin to forget these differences and divisions amongst communities in the name of religion and faith. Religion is a matter of one's own personal conviction for shaping his life, but the freedom should not be allowed to degenerate into sectarian consciousness for power. Freedom should be ensured with freedom of expression, freedom of thought and equal opportunities for acquisition of knowledge. These can only be assured by complete effacement of privileges on communal considerations. To put it briefly caste as prevails in South India today is a misnomer and is a stumbling block to national progress. Public institutions should be run on national lines and not on communal lines. Added to the initial weakness of society in South India, the powers at work before freedom came sedulously has increased the development o this sectarian ideas and privileges. The net result is that though freedom is brought, the old prejudices still linger and seem to prosper more vigorously. That is the greatest danger to national existence and I wish that in the year to come this threatening danger to national life shall soon be laid at rest.

Elevation of the common man is the object of the Government

Hon'ble Kala Venkata Rao

India breathed fresh air during her first year of Independence. The Father of Our Nation who won for us our Independence left us in gloom soon after independence was achieved. We were thinking that his daily guidance would be available for us to elevate and rehabilitate our poverty-stricken and down-trodden nation. But God has willed otherwise. Strong security measures have saved the nation from much turmoil and suffering which followed the division of India. Of course, the intriguing questions of Kashmir and Hyderabad are still there leaving the leaders little time to ponder over the measures needed to rebuild the nation. Greater peace and tranquillity will lead to greater prosperity and once they are assured, the economic progress can be set in quick motion. The Congress Governments are already on the move to elevate the common man and lift him from his misery and suffering. May India live long and enjoy her freedom. Let the torch of freedom shine in August glory throughout the land.

Every man should do his duty

Hon'ble T. S. Avinashilingam Chettiyar

It was Nelson that signalled to his men at a time of crisis, that England expected every man to do his duty. We are in need of reminding ourselves of this great message in our present circumstances. Today there is a new consciousness everywhere

and there is a new emphasis on our privileges and rights. These privileges and rights can be made possible only if every one of us perform our own duties consciously and efficiently.

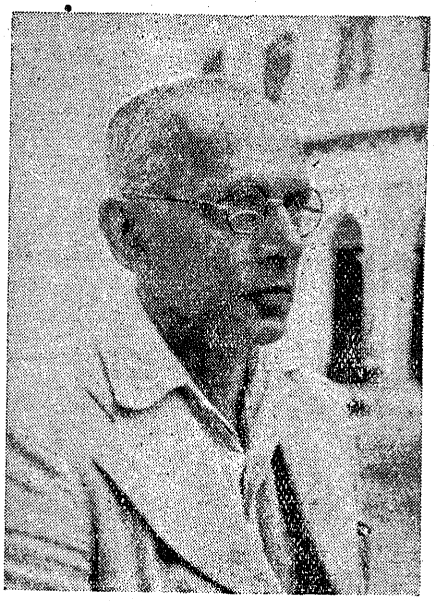
The tendency to-day is to demand more wages and do less work. This will sap the foundations of our country. By all means, let us claim better treatment in every direction but at the same time, let us give to the Nation our best by way of labour and love translated into terms of efficiency and whole-hearted service. We want more food, more clothes, more schools, more roads and more hospitals. All these and more can be obtained if all of us are determined to work also more; for only through our work, can we achieve. The future depends upon the volume and intensity with which we work to-day and it is necessary that we should remind ourselves of that great message readopted to our own circumstances; that India expects every man, woman and child to do his or her duty.

Responsive Co-operation is the essence of Democracy

Hon'ble A. B. Shetty

The people must know and discuss the policy and programme of the Government. There must be a correct understanding of what Government is aiming at, what it can afford and what it cannot afford. The Government must know the views of the people and the needs of the country and shape its policies and programmes in accordance with requirements. The maintenance of such relations between the Government and the people resulting in the responsiveness of Government to public opinion and in popular consent to the acts of administration are the essence of democratic Government.

The new Governments in India have taken up office in abnormal times when they are confronted with many difficult and dangerous problems. Foreign domination has reduced the country to a pitiable



plight. Poverty, illiteracy, disease and squalor are staring us in the face. Though political subjection is at an end, we are not yet free from economic domination. The war is over but the difficulties it has created are still with us in the shape of scarcity, inflation, high prices, increased cost of living, labour unrest and demand for higher wages and salaries. In the place of foreign exploiters we have business magnates of our own country who do not hesitate to go to any length in profiteering at the cost of poor consumers. Control or no control, blackmarketting continues to flourish. The partition of the country is making us pay dearly for the freedom that came to us last year. The mass migration of millions of people and their relief and rehabilitation have imposed on Government a task of tremendous magnitude and also caused a drain on its resources. On the top of all this, we have now the Kashmir and Hyderabad troubles threatening peace and security in the land. The war-shattered economy and the distress caused by it has created all manner of discontents. The communists and other extreme elements have been trying to exploit the situation and make political capital out of it.

In the words of Pandit Nehru, all manner of perils faces us in India to-day and although other perils may, for the moment, be at the forefront, the ultimate peril is the slow drying up of the productive capacity of the nation that affects us politically, economically and in every other way. Increased production in Agriculture and industry is our greatest need at present and it must be given priority over everything else. We must grow more food, manufacture more cloth and produce more of other essential consumer goods. We must produce enough not only to meet the needs of the people in our country but also to step up exports to America and Europe so that we may earn enough foreign exchange to get from abroad industrial machinery and other essential requirements. Prices cannot come down and the cost of living will not be reduced unless there is larger production. Increased production has been rightly said to be the only remedy for the malady of inflation. But the volume of production in respect of several important commodities has gone below even the pre-war level. One of the main factors responsible for the fall in production is labour unrest. The industrialists and the labouring classes have made no sufficient response to the appeal made to them by the Prime Minister and other leaders at the last Industries Conference to observe a truce for three years at least. Unless there is such a truce by an amicable settlement of their differences, production will remain low, labour and capital also will injure their own interests and the whole nation will suffer. The industrially-advanced countries of the West are improving the qualities of their goods and reducing the cost of production by mechanising the various processes of manufactures and using labour-saving devices. India cannot face the competition of such efficient foreign rivals in the market unless steps are taken to get the latest machinery, modernise our methods of production, and effect savings in the cost of labour. Tariff walls to protect our industries have helped our industrialists in the past three or four decades but the poor consumers have had to spend their hard-earned money in buying inferior goods at inflated prices for the benefit of Big Business. Our industrial concerns should not any longer be allowed to make huge

profits at the cost of poor consumers in this way.

Political emancipation gives us the power to work towards the fulfilment of our long-cherished aspirations. The Congress Governments are pledged to build India of Gandhiji's dreams. Our newly-won freedom has to be used to give a better kind of life to the common man. The only way to do this is to develop the resources of the country, create more wealth and employment, place more purchasing powers in the hands of the people and also add to the revenues of the State. Zamindari abolition, Prohibition, State trading, additional police and military expenditure will deplete our finances. The financial relations between the Union Government and the Provinces are still unsettled. With our finances in the present state, Government cannot carry through a really satisfactory programme of development in the matter of education, health and other projects connected with agriculture, industries and commerce. All the fair prospects hoped for from post-war schemes will vanish like Prospero's vision into thin air.

In the task that lies ahead of the Government, the help of an expert staff—a brains trust—will be essential for devising and carrying out a planned programme of development. The goodwill of the men in the services must be secured so that they may render full and hearty co-operation in the building up of future India. Matters have to be looked at from a new angle of vision. Government officers have no longer to serve the interests of a foreign bureaucracy. They have to become real public servants and the people should not look upon the police or the civil service men with suspicion or ill-will. There must be a new and more friendly relationship between the officials and non-officials.

The future destiny of our country cannot but be affected by the international political set up and the policy we choose to follow in external affairs. Unfortunately the world has become divided into two rival camps with the U.S.A. on the one side and Soviet Russia on the other. They have diametrically opposite ideologies. Britain has allied herself with America. The Prime Minister has announced that India's foreign policy will be to maintain friendship with Britain and to co-operate with the United States and also with the Soviet Union. How long will it be possible for us to maintain such a policy of goodwill all round in a world where rival power blocks are striving for domination? The future relationships of this country with the other countries and particularly with the Big powers must be a matter of supreme concern to us all. What happens in the rest of the world will necessarily have its repercussions on us. Our Foreign Minister will therefore have to follow a wise and cautious policy which will promote the interests of our own country and keep us out of conflict with other powerful nations.

The Soul of India is in the Villages

Hon'ble Dr. Gurubatham

INDIA is an ancient land, not only ancient, it has a culture or cultures which are associated with it from the heavy past. It is a 'unity in diversity.' As any other nation, it has a soul which is unique. This soul has to be preserved. In spite of migration of village people to cities during the past few decades, its population remains rural and shall remain rural, since agriculture is its mainstay. However much we may industrialize and bring in all modern machinery, it will continue to be agricultural.

Hence the soul of India is in the villages, and in the villages, the centre of activity is the farm and the farmer. So, in all our attempts to raise the economic condition of India, our most important concern should be to improve the condition of the farmer. Every calculation we make for regeneration of India leaves us baffled, for example, if we take the question of housing alone, it will cost 1,000 crores of rupees if every family in this Presidency should have a simple decent house, leave alone other important questions like roads, irrigation, education, preventive and curative medicines, etc., etc. In these circumstances, the keynote of our attempt should be simplicity. Before we can think of providing the villager with the city amenities and instead of increasing the villager's wants, let us first provide him with the absolute necessities, viz., food, clothing and shelter. Fortunately, our South Indian climate is not exacting in respect of clothing and shelter. I am often accused of 'putting the clock back.' If we can, I would be happy to push it forward. But let us be practical. Instead of frittering away our energies by attempting all kinds of big changes, let us first meet these three main demands of the villager and when more money and services are available, we can tackle other questions.

In order that our finances may not be taxed to the breaking point, we can provide these three things within the resources of the villages. That is where the question of 'self-sufficiency' comes in. All the available land should be brought under the plough without affecting what is called 'communal lands, grazing grounds, etc.' While bringing them under the plough, their fertility should be maintained by the farmyard manure which is recognized by all as the most effective one. While preserving this farmyard manure, we could solve the problem of keeping the village clean. Cleanliness, farmyard manure, good cattle, good

farming, nutritious food, storage facilities, proper housing, irrigation, animal husbandry, all these form one circle in the village economy. I this circle is broken at one place, the whole economy will get upset.

I am not able to give details because of shortness of space. Next comes clothing. Khadi and its philosophy fit in here and next to it, other cottage industries have a place. After providing food and clothing, we shall have to tackle housing problem. In solving this, the problems of sanitation, health, manure pit, cattle shed, storage, etc., have to be related.

I do not mean that these should be taken up in the order mentioned above. These and other problems have all to be taken up as a whole, but if our resources will not be adequate, then the first things should be given precedence. Then comes the question of communications, marketing, co-operation, education, medical help, etc. As these activities are being developed, the agency that should correlate them should be taken up and people have to be trained to control them, finance them and develop them. This leads us to the Panchayat system and dispensation of justice, as different from administration of law, even policing, within a certain limit and raising of funds to keep these institutions going without always looking to the Government for help.

Thus, when the villages have become contented and happy self-sufficient units, they shall no longer look to the cities, but the cities shall look to them for their mainstay. I think that is what is called 'Grama Rajya' and after its attainment only our country can claim to have attained the real 'Swarajya.'

Let us put our heads and shoulders together and evolve a model State

Hon'ble Kurmayya.

Exactly one year ago, we achieved our national independence. The enforced partition of our nation cost us dearly. Terrible problems faced our statesmen. Millions of our countrymen, forced to leave their hearths

and homes, had to be rehabilitated. Above all, we lost the Father of our Nation, our beloved Mahatmaji. He died like a true man, a martyr to the cause of communal harmony for which he had dedicated his life. Our able statesmen at the helm rose equal to the severe tasks which confronted them. The great problems are in the way of being solved. Some sections of our own countrymen allowed themselves to be misguided by ill-understood economic and political ideologies and began to exploit the opportunity created by national independence to prepare for a social and economic revolution by creating disorder and confusion and conditions leading to insecurity. Our statesmen took adequate measures to round up such unruly elements and render them ineffective. We, as Indians, can proudly point to the undisputed fact that in the whole of the East, this is the only nation where people have stood for orderly progress, and every man is allowed unfettered self-expression consistently with the safety and security of the State. India is the only eastern nation where we can live with the sense of security. All this shows how well the great leaders of the national movement in the past have disciplined us into the best organized nation in the East. Our statesmen have learnt deep off the lessons of human history and have been steering this State clear of those rocks which had produced revolutions and disasters elsewhere. Their supreme endeavour has been to create within our nation a state of affairs in which the exploitation of the many by a few will be a thing of the past. Every province is tackling the problem of untouchability. The happiest feature of the short history of Independent India is the avidity with which our Governments and people have been trying to root out such ancient social evils as untouchability and drink. It will not be very long before these two evils will have passed into dim forgotten history. A lot of exploratory work is being done both at the centre and in the Provinces in an endeavour to bring about a social and economic reorganization of the country suited to the genius of the nation. This work is less spectacular than real. Those engaged in this work do feel that we are not able to produce impressive results. For one thing such work which calls for a steady, planned and patient endeavour, is not capable of producing quick tangible results. Secondly we are left to tackle such problems with the help of an administrative machinery bequeathed to us by the old bureaucratic Government. The services under us are doing their best to forward our policies, but are yet to be reorganized and brought fully in tune with our national requirements. We expect to remedy this state of affairs also ere long. Let us all put our heads and shoulders together and evolve a state which shall be a model to the whole world in all respects; a State in which every man has full opportunity of healthy self-expression unhampered by his caste, creed or colour. May God bless, and Mahatmaji's soul guide us to the achievement of this great end.

DO YOU WANT TO KNOW

What Madras Government have done to improve the lot of the common man.

As a true citizen you should know what your Government have done.

Please purchase a copy of "Madras Marches on." Its price is only annas twelve.

An Year in Retrospect

15th August 1947 was an epoch-making day in the history of India. On that date this ancient country, with a civilization going beyond 5,000 years, achieved her political freedom. It was achieved not through bloody revolutions or protracted wars, but through the might of non-violence. India's record in this regard is unique. France had to wade through blood to her political freedom while America got it after a hard tussle. India, true to her traditions and ancient culture, relied on non-violence, which ultimately triumphed. It is a commonplace fact that for this happy consummation she is indebted particularly to Mahatma Gandhi. Ever since his return from North Africa in 1919 and the inauguration of the non-violent non-co-operation movement, he had like an unerring pilot guided the ship of this country through shoals and sandbanks to her happy destination. Non-violence was his weapon.

It is sometimes more difficult to keep freedom than to achieve it. History is full of instances of countries having lost the freedom which they had achieved at great cost. In India the attainment of freedom synchronized with the aftermath of a global war. Usually, freedom throws up numerous problems and in India these problems were multiplied by those created by the second World War. The food problem, the refugees' problem, the problem of inadequacy of consumer goods, the scarcity of dwelling houses and the unrest created by subversive elements in society are only a few of the many problems that awaited the attention of the Government. Fortunately, however, the popular Government elected by the people came into existence both at the Centre and in the provinces and thanks to their selfdenying efforts, the ship of state was kept on an even keel. So far as this province is concerned, she has been able to pull herself through the difficult times almost unscathed due to the untiring efforts of the Government and the co-operation of the people, but things can be expected to return to normal conditions only rather slowly. A few facts regarding national building activities may not be out of place in this connection.

The Government have pursued with remarkable zeal and energy an elaborate programme of nation-building activities despite heavy odds. They have started implementing a five-year programme of agricultural development. This is expected to result in increased production to the extent of 5·5 lakhs of tons of rice per annum by 1951–52. A scheme of manure distribution has also been undertaken by the Government. Measures have also been taken to control pests and diseases of crops. Mechanization of agriculture is being speeded up. Tractors have been and are being distributed. A Warehouse Bill is under examination in order to provide facilities for the storage of agricultural produce. Agro industries have also been encouraged. Live-stock improvement has been planned on a comprehensive scale. Cattle-shows have been encouraged and small poultry units have been opened in several places. A vast irrigation programme has also been launched and is being pushed through vigorously. A new well subsidy scheme for sinking new wells or repairing old ones has been put into operation. Agrarian reforms have also been undertaken. Legislation for the abolition of Zamindaris and Inamdars are under way. Co-operative Land Colonization Societies have been started for the benefit of Harijans, ex-toddy tappers and ex-servicemen. Co-operative societies for cottage industries are also being formed. One of the main planks in the policy of the Government is to harness the principle of co-operation to the relief of the masses. Other measures have also been taken to promote the prosperity of the rural folk. Prohibition, a nation-building experiment, is being vigorously carried out. A firka development programme has been drawn up and a separate department has been created for its execution. Labour unrest has been tackled successfully and wherever possible the differences between capital and labour have been amicably settled. Social inequalities have also been largely remedied. All social disabilities under which the Harijans were suffering have been done away with through the Madras Civil Disabilities Act and the Madras Temple Entry Authorization Act. Special schools to meet the needs of the Harijans in settled localities have been opened. Educational concessions have been granted to them. These are only a few highlights. The main objective of the Government is the elimination of poverty and the raising of the standard of living of the common man. This goal cannot be achieved overnight. It is inevitably a slow work and will take time to produce results. Only a year has passed since independence was achieved and this is only a drop in the ocean. Still however during this short period considerable headway has been made in many directions. The Government are already determined to pursue their nation-building tasks unhindered by subversive activities but success

depends upon the co-operation of the saner elements. Mahatma Gandhi has repeatedly said that a democratic Government is not something apart from the people. It is a concrete expression of popular will and so public co-operation with a democratic government is a logical step. To the extent the people co-operate with the Government, to that extent the nation-building task of the Government will be rendered easy.

A difficult year has passed. There are still clouds in the horizon. These may pass away and we may look into the future with confidence and optimism.

Prime Minister in Madras

THE unparalleled enthusiasm with which India's Prime Minister was welcomed to this City on the occasion of his first visit as Prime Minister of Free India is a measure of the profound esteem and affection in which he is held by the people of this Province. The crowds that awaited to have a darshan of him during his movements exceeded several lakhs and many of them had come from far and near at so much inconvenience. Wherever he went, whatever meetings he addressed, there were record gatherings waiting to listen to the great leader.

The Prime Minister had a very busy programme in this Province and in the course of his addresses at various places covered a vast range of subjects of great public interest. He spoke clearly and unmistakably on many of the vital issues that are before the country. Laying the foundation stone of the Electro-Chemical Research Institute at Karaikudi, the Prime Minister said that the greatness of a nation was judged not by armies but its prosperous, contented and productive people. "We have to build up," he said, "an India of this greatness so that she may become a symbol of progress, happy living and productive activity." At the public meeting at the Island Grounds, which was attended by not less than five lakhs of people, he referred to the burning issues before the country. "But these vast problems" he said, "depend on the goodwill and co-operation of the community as a whole. Unless there is that goodwill and co-operation, it is difficult to find a solution to these problems however good the Law may be. We are not getting this goodwill in the ample measure in which it should come to us." Further on he said, "we have got into the habit from long ages of foreign domination of not looking after our own selves properly and of expecting the Government to do everything and those in authority to perform wonders. It is a wrong approach at any time. It is a completely wrong approach when you have a democratic system of Government which you can influence this way or that, control or change as you desire. Democracy cannot function unless it has the active co-operation and goodwill of the large numbers of the people." These words contain fundamental truths. Equally important observations were made by him at his speech at the Labour Rally. Much of what he said on this occasion bear repetition. The Prime Minister said :

"I find to-day people talking in terms of Socialism and more especially in terms of Communism. Excellent gospels ! So far as I am concerned, I accept their fundamental principles "

"I will not," the Prime Minister said, "and do not accept the manner and method of those who call themselves Communists. In the name of economic doctrine, they are at the present moment trying to create chaos, murder and commit all manner of atrocities in this country and then come to us in the name of civil liberty to carry on these atrocities. No country worth its name, no Government or State can put up with this kind of thing. If any group or people in the country wants to declare war on the State, then, the State is at war with them and

immediately and ultimately one will triumph. Therefore, there can be nothing but war against those who make war. I want to make it perfectly clear that if the workers of this country, of this city and of the Province want not only to better their lot, as they have a right to do so, but even if they want to change the whole structure of society, as they have a right to do, the only way to proceed is, if I may say so, to peacefully and co-operatively influence the Government or change the Government. But if they go about upsetting this new State of ours, Free India, before it has fully stabilised and completely adjusted itself after the very terrible changes that we have faced and other consequences that followed, then, they are no friends of freedom, no friends of India and the working class. *They are friends of chaos and anarchy out of which they hope that something to their advantage might come. Therefore, all workers must realize that.*

"Now, I should like to say something else," the Prime Minister said, "of a different kind. You know that I have stood for civil liberty. I have stood for the freedom of the individual and the group and nothing else pained me so much as that conditions should arise in this country, when, perforce, civil liberty should be limited in the case of a large number of individuals. It pains me and it hurts me that the very thing I have condemned in the past should to some extent be indulged in by our Governments, whether in the Centre or in the Provinces. But I should like to tell you that my Government in the Centre and in the Provinces are forced to take action because of the state of affairs prevailing. They must take action because we cannot endanger the security of the State.

"But whenever there is danger to the State and when normal standards do not set in, then the primary duty of any Government worth its name is to protect the State, protect the community at large and the people at large, even though that protection means a certain limitation of liberty for some groups of individuals.

"You know," the Prime Minister said, "when there is war it leads to certain limitations of individual liberty; war means that the State is in peril, the State tries to defend itself by all manner or means. Now, we are not at war, and we shall not, I hope, be at war. Nevertheless, we are facing a situation, political, economic, external and internal which creates more or less some dangers. Taken as a whole it is a war situation.

"Therefore, our outlook should be a war outlook and we should see that we win through and overcome all these dangers. When we have a war outlook of this kind then everything else is secondary.

"Have you ever looked at the map of India? Look at it again. Look at that magnificent chain of Himalaya Mountains form the north to the north-east. There is no area in the world which is more powerful and with more potential power locked in it than the Himalayan chain. All that power had to be tapped for public good. We want to do it. We are going to do that. We have begun doing that with enormous power and human resources not only in Himalayas but elsewhere. We have everything in India except for the present the proper co-ordination of power with human resources. That co-operative spirit and the spirit of discipline will bring us all together and may serve the nation and serve the people. If we do so together then, very rapidly we build up this great nation. The building up of a great nation does not mean building up at the top but from the bottom and raising its level.

"This Province of Madras," the Prime Minister proceeding said, "is very poor. It shocks me to go in the rural areas and see the people there. We have to raise their level, and we are going to do it. You will waste your time if, in setting about that work, you simply fight and quarrel among yourselves and often spend your time and energy in wasteful strikes as some of our misguided friends are doing today.

"I beg of you," he continued, "workers—whether in the field or in the factory or

railway or elsewhere—to give thought to the present state of the world and to India in particular. The present state of the world also is pretty bad. They talk of wars, etc. If war comes, it will be terrible disaster all over the world. In India we are struggling hard to come out from the mire into which we sank last year and early this year. The first thing before us is to get the country going, to get it properly stabilized and to increase its production and do all that with one common aim in view, i.e., the raising of the standard of the masses. We should also solve the problems of poverty, unemployment and the like. You cannot undertake any Himalayan scheme of which I have mentioned; there are many great schemes here also in the province of Madras. We just cannot get going if our time and energy are spent on conflict and combating anti-social forces. We have to combat anti-social forces. Therefore, I call upon you to join the fight against them. Fight, if anything wrong is done by anybody. You have every right to challenge them, and as a, union, you can face their opposition. I wish you all success in any such struggle that you may face. But if you go the wrong way, then public sympathy will go against you, and you will be putting up a great majority of the nation against you.

"I hope", he concluded, "you will think over the words I have said ; when you think, you will realise that the primary need of the day is to work for peace and order in this country and for a strong Trade Union movement which betters your lot and fights for you when your rights are challenged and protects you when you are victimised. Think always of the Nation first and the interests of individuals and groups second. Jai hind."

India's Prime Minister has come and gone. He was very much impressed with his visit to this Province, and the affectionate welcome that was extended to him. But many of the things which he said are of more than passing interest. The advice he gave, the warning he administered and the exhortations he made ; these are to be carefully borne in mind by everybody in this province. The country is passing through a critical stage and it is the essence of safety to follow those who are at the helm of affairs both at the Centre and in the Provinces. Subversive elements can only side track issues and create trouble.

Knowledge is Power.

1. Where can you get knowledge of the policies and programmes of the Madras Government ?

2. Where can you get information about the activities of Nation Building departments of the Government ?

3. Where can you get information about the activities of other Provinces as well as those of the Dominion Government ?

4. Where can you see delightful photos which are a real feast to the eye ?

'Madras Information' is the answer. It costs only two annas. It will bring a wealth of ***Information*** to your ***Door*** for twenty-four pies.

GANDHIJI'S LIFE AND IDEALS

Mahatma Gandhi and Tolstoy

NOTE.—*On the first anniversary of Independence our thoughts go back to Gandhiji—the Father of the Nation. Though he is not with us, his ideals are not dead and our safety lies in following these ideals.*

In modern times we know one great soul whose writings Gandhiji studied many years ago, with whom he also corresponded and who left a deep impress on Gandhiji. That man was Leo Tolstoy of Russia. After a luxurious life and military activity, he found great disappointment in and disgust for the selfish worldly life and turned to the Christian teaching in an unorthodox and broad-minded manner. He studied the essential teaching of Jesus and proclaimed it and tried to live up to it. He gave up his big estate and adopted a simple vegetarian diet soon after the change in his life and ideas. This is explained in his *First Steps*. He dressed like a peasant very simply and lived in an unfurnished room in his house, where the writing materials and a plough and a spade and a woodcutter's axe and a saw, and a shoemaker's tools were kept. He tried to live like a peasant working with the plough or sawing wood with workmen. Unfortunately most members of his family except his daughter and one son were of another mind. His eldest son hated his father, blaming him, quite wrongly, for the Russian Revolution, through which they had lost their big estate.

Tolstoy like Gandhiji was against all violence. He believed that the world can be uplifted through non-violence and passive resistance, that is, resisting evil not by evil or force but by good, as Jesus had taught. But this revival of Christian teaching was based not on mere passivity but active non-co-operation with force and violence in every form. That was what the Christians had forgotten or had not recognized after the primitive Christian cults. When Emperor Constantine became a Christian after his predecessors had persecuted this cult, he kept his arm and the sword of empire outside the baptismal font and thus made violence sneak back into Christian thought and life.

Tolstoy left his family because he could not live fully according to his ideals in their company, as they lived in luxury and did not give back the land to the peasants as Tolstoy wished. He got ill through exposure to great cold, and died of pneumonia away from home. This was his act of martyrdom.

His position in life, his great influence among the idealists of every land made it impossible for the Russian Government to imprison him although he offered himself to be put into jail, when an admirer of his writings was tried and imprisoned for circulating his manuscript, which was not allowed to be published in Russia. But the authorities refused to try or punish Tolstoy as they did Mahatma Gandhi in India, because the Russian rule was not foreign as here.

Tolstoy belief in Truth, love and *brahmacharya* (sexual purity), not taking what belonged to others and utter simplification of life, as Gandhiji did. Like Tolstoy Gandhiji believed in cleanliness, contentment, austerity, study of scriptures, and dedicating all activities to the Lord.

Tolstoy succeeded in greatly influencing some of his friends among big land-owners and princes who gave up their estates to the peasants. Mahatma Gandhiji has also influenced the lives of many persons though few have understood him fully. But this did not discourage him, though he carried out some of Tolstoy's ideas even more thoroughly than Tolstoy could. He applied the soul force of passive resistance to Indian politics and succeeded in achieving great success in spite of the people not having understood or followed him in a perfect manner. But there is no doubt about the success which he gained and which will go down in history unequalled by any other people before. There are some previous instances of passive resistance in history. For instance, it succeeded to some extent in Hungary after the failure of military resistance and war in about 1850. Tolstoy has also mentioned it in his works that it was going to be applied in America also by Lloyd Garrison to free the slaves, but the American Government came in and used military force to the same end. All the same those attempts are not a patch on what Gandhiji has achieved.

In the beginning Tolstoy wrote mainly on Christian lines though he was never orthodox or narrow-minded. Later on he found that all religions had very similar essential truths. He called these principles trans-divine which did not depend on any individual teachers.

For Mahatma Gandhi also, Truth had the real significance and not human or so-called divine myths which alone attract the unenlightened man. He called God Truth, even as the Arabs called Him *Haq*, and Truth he called God.

One day when a guard kicked a pregnant peasant woman on the lawn of Yasnya Polyana, for trespassing there and which was prohibited by the Countess Tolstoy to whom that estate belonged, Tolstoy wept with sorrow and indignation, but said nothing to offend her. I also remember having read some years ago that Gandhiji could not bear Kasturba use a few rupees from public money for a private purpose.

Leo Tolstoy wrote many books and pamphlets to convey his ideas to the world, beside his famous earlier stories of large and small size which had made him popular in the literary world, but which later he denounced as works of art, and he wanted the world not to read those stories but

(*Continued on page 16*)

NEWS AND NOTES

Role of Machine in Cultivation

Speaking sometime ago at Nagpur, India's Food Minister referred among other things to the role of machine in cultivation. He said that it should assist men and not replace them. Therefore, machine should be used only when human labour was unavailable or work was not possible through the human agency.

Calling upon the kisans once again to improve cultivation in the interest of whole country, he cited the example of Japanese cultivators. He explained how the Japanese made the best of every inch of land. In India also, he emphasized, the kisans could bring back past prosperity and happiness.

The tractor scheme, first looked with suspicion, was now a rage with them. Confidence was growing. The kisans' co-operation was laudable. Saugor district alone had 1½ lakhs acres of good wheat land, recoverable with the help of tractors. He had no doubt that the Government of India would be unstintingly extending their help; but the kisans must also assure that they deserve it. The question of erecting bunds was also being solved, he announced with pleasure, as the Government of India had agreed to allot the use of bulldozers for the purpose. He asked the kisans to come up to the whole country's expectations.

Radio as a Unifying Factor

"Apart from the many amenities it (radio) offers to the people, the radio plays an important role in the unification of the country. I would therefore on behalf of the Government of India fervently appeal to the people of the Central Provinces and Berar to instal as many radios as possible. And arrangements should be made to extend the benefits of radio to villages," observed Hon'ble Sirdar Vallabhai Patel, Deputy Prime Minister of India, on the occasion of the inauguration of the Nagpur Station of the All-India Radio recently. The Deputy Prime Minister emphasised that radio in the modern world figured as an essential aspect of national life.

The potentialities of the radio as a unifying and educative factor are no longer in doubt. Unlike any other medium of propaganda radio reaches the largest number of people at the same time. It brings urban and rural people closer and is a powerful instrument for mass education and information. The Provincial Government have already taken steps to make people radio-minded. In a recent issue of this journal detailed reference was made to these steps. In a province where only a minority are literate, radio as an educative factor has incalculable possibilities. To the extent they make use of the radio to that extent they will be able to neutralize the handicaps imposed by lack of literacy.

Rural Medical Relief

One of the causes for the high mortality in this Province is traceable to the absence of medical facilities in rural parts. Ninety per cent of the population live in villages and many of these villages are not within easy reach of medical aid. It has been said that 50 per cent of the total mortality in this country is preventable. A good number of cases are also lost on account of village quacks. The Government have therefore included in their post-war programme a liberal extension of medical relief in rural areas. They have also ordered the establishment of 150 combined primary medical and public health centres and 25 group centres in the post-war quinquennium at the rate of 30 combined centres and 5 group centres every year. These combined primary centres will be manned chiefly by a Civil Assistant Surgeon, a compounder and a midwife while public health staff consists of a Health Inspector and a midwife. The group centres will be under the charge of a Woman Medical Officer. It is hoped that the extension of medical relief would go a long way in minimizing the hardships now experienced in rural parts for timely medical aid.

Prohibition Laws

It is sometimes argued that prohibition laws are impossible of enforcement the increasing incidence of offences being one of the props of this argument. Hon'ble Mr. L. M. Patel, Minister for Excise, Bombay, has recently answered this argument. He said: "There were incidences of murder, theft and other crimes despite legal enactments and penal code." "Should we withdraw all these enactments," he asked "and close down prisons merely because there is some incidence of crime?"

The incidence of offences in respect of a particular law is not a factor in assessing its merits or demerits. Laws are intended to protect the community as a whole, and its ordered progress. Violations of laws are inevitable so long as human nature remains what it is. But such violations should not be made a ground for condemning the law itself. Prohibition laws seek to enforce a moral reform, and moral reforms are not easy to get through. So offences are bound to be frequent unless the people understand the spirit behind the laws and co-operate with the Government in the enforcement of the laws.

Hence the success of moral reforms depends to a large extent on the co-operation of the people with the Government who are enforcing the law. It is therefore necessary that such co-operation is extended ungrudgingly.

Communists Apologize

Fourteen communists from Malabar have apologized to the Government condemning the communist party. It is a matter for satisfaction that wisdom is dawning upon the ranks of the communists. This party has of late constituted itself into a growing menace everywhere in the world. Recently one writer said that amidst pre-occupations like Hyderabad and Kashmir, scarcity of essential commodities, transport bottle-necks, etc., the average citizen in this country is not fully alive to the menace of communism. This seems to be a real fact and is partly due to the skilful propaganda carried on by the communists in some parts of the country. But the masses cannot be fooled for all time. A mere glance of the antecedents of the communist party is enough to convince anybody of the hollowness of their pretensions. It is well-known that they were hostile to the allies in the first few months of the last war because Soviet Russia had entered into a pact with Germany. Later they suddenly became supporters of the war effort when Russia clashed with Germany. Apart from this obvious inconsistency in their conduct, their attitude and activities since 1942 have made them suspect in the eyes of every Indian patriot.

They sought to sabotage India's life and death struggle for independence during the 1942 movement. At a critical period they did not hesitate to range themselves against widespread patriotic upheaval. The communist leaders broke strikes, spied on patriots and did everything to frustrate Indian political emancipation. But soon after the National Government came into power in the centre, these people proved themselves its ardent supporters. They perhaps wanted to get into the saddle of power and at one time a suggestion was made by their protagonists for the building up of a united front to include within its fold Congress leaders as well as socialists and communists. When this move failed they arrayed themselves against the Government and are carrying on their vandalism everywhere.

> **The cover page design was prepared by Sri R. Kumaran, 14, Nallanna Mudali Street, Royapetta.**

People in this province need not be told in detail about the atrocities communists have committed especially in Kerala, Andhra and two or three districts in Tamil Nad. They are sabotaging every constructive effort of the Government at a time when the whole country is passing through a difficult period. They have stirred up class hatred and unleashed violence. They have hampered production. They have used the illiterate peasants and labourers as pawns in their political game. Fortunately the bulk of the people in this province are able to see through the game of communists. The fact that fourteen communists from Malabar which is a hot bed of communism have tendered their apologies and repented for their past conduct is very significant in that it shows that fissures have begun to appear in the ranks of the communists in the province.

(*Continued from page 14*)

his ideas about religious and social truths which he tried to make simple and did not embellish them as artistic productions.

Mahatma Gandhi has written a good deal, but he spent more time and labour in practically carrying on his mission which was the aim of Tolstoy also.

Gandhiji seemed a little disappointed with conditions and tendencies of violence which he tried to remove and which resulted in his martyrdom. Tolstoy was also disturbed with the world conditions there. But they surrendered themselves fully to the will of God and the destiny of the world which is expressed by the resultant of all the forces of good and evil that exist here.

—*Harijan.*

India of my Dreams

Mahatmaji's Definition

I shall work for an India in which the poorest shall feel that it is their country in whose making they have an effective voice, an India in which there shall be no high class or low class of people, an India in which all communities shall live in perfect harmony. There can be no room in such an India for the curse of untouchability or the curse of intoxicating drinks or drugs. Women will enjoy the same right as men. All interests not in conflict with the interests of the dumb millions will be scrupularly respected whether foreign or indigenous.

SOLVING INDIA'S POVERTY

"The people must put themselves to work, for no country could ever hope to be prosperous if the majority of its population were idle for six months of the year. The people must do some work, no matter how small the income derived therefrom, during the dry season. Mahatmaji had penetrated into the secret of the poverty of India when he advocated the spinning wheel, no matter if it did produce only a few annas a day."

NEW INDIA IN THE MAKING

India's Peaceful Revolution

Sardar Panikkar's Address

"The ancient land of India is throbbing with fresh vitality and a new India more vigorous, more vital and fully capable of taking her place again among the leading nations, is being shaped before our eyes," said His Excellency Sardar K. M. Panikkar, Ambassador of India in China, addressing the alumni of the National Central University at Nanking recently.

Dr. Panikkar added : "The vision of a New India which the great leaders of my country have before their eyes is not one which seeks material advancement at the cost of a neglect of moral and spiritual values. To them the welfare of the common man, his allround development and the betterment of the conditions of his life are matters of supreme importance. It is in this light of improving the conditions of the common man that we have to view the great schemes of industrial and agricultural development which are being put through. We have no desire to grow strong merely for the sake of strength. Our object, the ideal of the New India that we are working to achieve, is to seek true, moral and material greatness through the elevation of all our people.

"So comprehensive were the changes taking place in India," Dr. Panikkar said, "that it could well be claimed that India had effected a peaceful revolution and that her ancient society had achieved a rejuvenation of spirit which is truly remarkable."

Referring to geographical unification as the first major feature of the New India, Dr. Panikkar said : "On the 14th August 1947, on the eve of India's independence, nearly half the territory of the Indian Union was divided up in the hands of sovereign Princes who, by the withdrawal of British authority, could have legally refused to come into the Indian Union. But on the 15th, a great and historic event took place, the full significance of which is only now being realized. All the Princely States of India, with the single exception of Hyderabad, signed an agreement with the Union by which they surrendered to the new Government their rights in the matter of Foreign Affairs, Communications and Defence. On the memorable 15th August what came into being was not merely an India independent of Britain, but an India integrated in a manner which few people had thought possible. The National Government which was installed on the 15th spoke not merely for what was British India before that day, but for the whole of the area of the sub-continent of India, excluding Hyderabad and the territories which had seceded to form Pakistan. Thus has come into existence for the first time in India, a unified State with the complete paraphernalia of modern administration, which in area exceeds the former British territory in India, has a larger population and a more integrated political system.

"A no less revolutionary change had been brought about in the social structure. Untouchability—one of the great blots of on the otherwise humane civilization of India—was being removed. All civil and social disabilities of the untouchable castes had been abolished by law", Dr. Panikkar said, "and the practice of untouchability had been made a penal offence. Moreover, special provision had been made for the education and economic uplift of the untouchables."

"The codification of Hindu law, and the changed position of women in Indian society were other notable features of our changing social life. The significant fact," Dr. Panikkar commented, "is not that there are many women of acknowledged ability and achievement in Indian national life, but that Indian womanhood is now awake to their social and political rights and play their part in the shaping of New India."

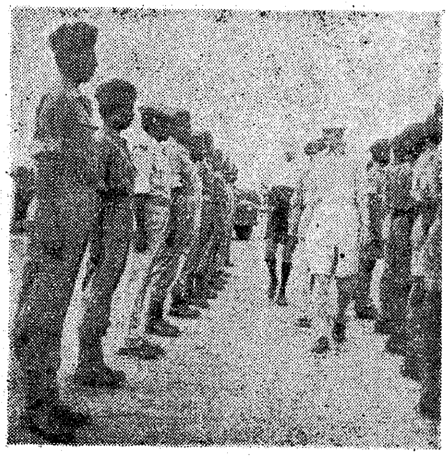
Dr. Panikkar then referred to the far-reaching changes in the economic life of India. He pointed out that India "had at all times been a major industrial country," and that the National Government was now addressing itself to the tasks of industrial development.

After alluding to India's achievements in the field of pure science, and the chain of national laboratories that is being set up under the auspices of the Council of Scientific and Industrial Research, Dr. Panikkar admitted that the results of this basic activity would not be evident all at once. "But," he added, "the programme which has already been undertaken is such that within a few years India can hope not merely to show positive advances in pure science, but will certainly produce scientifically trained personnel at all levels sufficient to shoulder the responsibility for an immense industrial expansion."

Dr. Panikkar also dealt briefly with India's food problem and spoke of "land reclamation on a vast scale, mechanization of agriculture and the introduction of chemical fertilizers, and above all new irrigation schemes" as the means now being actively pursued by the Government to increase food production. "It is impossible to foresee, at the present time, how tremendously the economic structure and the material set up of Indian life will be changed when the effect of these schemes come to be felt," he said.

Resettlement of Ex-Servicemen

Progress of a Co-operative Agricultural Colony



Guard of Honour by the ex-servicemen members to His Excellency

His Excellency Sir Archibald Edward Nye, the Governor of Madras, visited the ex-servicemen's Colony at Tirumangalakottai in Tanjore district recently.

Co-operative Agricultural Colonization Societies constitute one of the popular schemes for resettling ex-servicemen. The Tirumangalakottai Ex-servicemen's Co-operative Agricultural Colonisation Society started work in April 1947. The Colony is situated about 25 miles from Tanjore and is connected with the Tanjore-Pattukottai main road by an approach road constructed at a cost of Rs. 35,400. The total extent of the Colony is 1,567 acres of which 1,428 acres can be reclaimed and irrigated by channels under the Cauvery-Mettur Project. So far, 548 acres of land have been allotted to members and 250 acres were brought under cultivation during the last fasli. The reclamation of the remaining land will be speeded up as soon as bulldozers are made available to the society by the Agricultural Department. Provision has been made for excavating the necessary irrigation channels.

Directors of the Colony being introduced to His Excellency

In the Colony provision is made for 285 huts to house 285 members. Nine drinking water wells are proposed; two have been constructed and five are under construction. Provision has been made in the plan for common amenities like School, Play ground, Maidan and Park, Stores, Godown, Dispensary, etc.

The ultimate strength of the colony is 285 members. So far, 136 members have been admitted with a paid-up share capital of Rs. 6,810. More will be admitted as soon as the lands are reclaimed. Ninety-nine members have so far commenced cultivation of their lands. Eighty-two are residing in the Colony in the huts allotted to them and the rest are living in adjoining villages. More huts are being constructed, and the remaining members will soon be shifting to the Colony.

His Excellency speaking to the Officers

Each member is allotted five acres of wet land which he can enjoy for his life-time without alienation and pass it on to a single heir nominated by him without fragmentation of the holding. The land is free from assessment for the first two years.

Besides the land, each member is allotted a house-site 100 feet by 60 feet with a thatched hut (18 by 12 feet) constructed at Government cost of Rs. 150 each. Good drinking water is available within ten feet. Many of the colonists dug their own wells at a cost of Rs. 20 to Rs. 30 each in the backyards for raising kitchen gardens. Each Colonist will be provided with a pair of bulls, and 50 per cent of the cost (up to Rs. 125) will be given as free grant and the remaining Rs. 125 given as loan repayable in three years. Already

His Excellenc among school chi dren. The Colon has an elementar school and the wi of a Colonist who is trained teacher, is i charge of it

some pairs were purchased and distributed to the colonists.

A Vocational Training Centre is conducted from the Government of India grant. One Agricultural Demonstrator assisted by two Instructors is in charge of the Centre. The members are given both theoretical and practical training in agriculture and allied subjects like dairying, sheep-breeding, etc. Each trainee member is given a stipend of Rs. 10 plus a messing allowance of Rs. 23 per month. The course is for one year.

The crop programme includes cultivation of green manure crops or pulse crops from February to June when the channels are dry. The society supplied the members with seedlings of coconuts and mangoes and proposes to supply some more. The Instructors have raised seedlings of lime, papaya, jack, etc., in the sea-beds for distribution to members.

Work for all in New India

Search Light on Employment Service

NOTE.—*The Employment Service is a new experiment with all the attendant handicaps and difficulties. The span of three years is hardly enough for an organization with a tremendous task to face, to get into full stride, much less to produce spectacular results. Still it has been progressing steadily in all directions and some idea of the ground already covered may be had from this article. More and more employers have begun to seek and profit by the services of the Employment Exchanges, a testimony to the growing popularity of the Exchanges and of the confidence employees are beginning to place in them. From all indications, the Employment service is bound to play a vital role in the country's planned economy.*

The inauguration of employment service in this country has been a reaction to the problem of unemployment in India, and the labour problem as a whole. The first International Labour Conference held in Washington in 1919 adopted a Convention, providing *Inter alia* for the establisment of a system of 'free employment agencies under the control of a Central authority' and emphasised the importance of providing a machinery for securing management-labour co-operation in the field of employment. This Convention was ratified in 1921 by India, which was one of the few countries to do so. Due to the complexities of the conditions then obtaining in this country as a result of constitutional changes, she had to repudiate the Convention in 1938, but this repudiation arose not from any lack of appreciation of the principles underlying the Convention but from the serious difficulties besetting the task of implementation of its provisions. Under the Government of India Act, 1935, "Unemployment" became a provincial as distinguished from a federal subject, and the initiation of ameliorative measures in that field became the responsibility of the Provincial Governments.

A Retrospect

The Government of the United Provinces set up an unemployment Inquiry Committee under the Chairmanship of Sri Tej Bahadur Sapru. The Provinces of Bombay and Bihar constituted Labour Inquiry Committees. These Committees fully recognized the value of a free public employment service in fighting the scourage of unemployment, and favoured the idea of setting up public employment exchanges as a means of better organization of labour and as a safeguard against the prevailing evils of an antiquated and discredited system of labour recruitment. It was not, however, until the emergency of the war arose that the first step towards the establishment of a coordinated employment machinery could be taken.

To meet the man-power requirements of war-time industry, National Service Labour Tribunals were brought into existence in 1940 and in 1943-44 nine Employment Exchanges—the first of the kind in India—were established for a limited purpose and with restricted scope. In 1945, as a result of the Government of India's decision to transfer the responsibility for the resettlement of ex-servicemen from the Defence to the Labour department, the latter decided to set up a net-work of Employment Exchanges all over India in order to undertake and assist in the task of resettlement of the demobilised soldiers and discharged war-workers.

In laying the foundations of the Resettlement and Employment Organization in this country, the wealth of experience of other countries and the programme recommended by the International Labour Conference at Philadelphia in 1944 were utilized and the broader and long-term objectives of the Employment Service, even though it was born under the stress of the War, were kept in view in formulating the plan of work. *The new plan of the Resettlement and employment organization had within it the organizm of self-development and expension so that it might be possible to develop it, in course of time, into a full-fledged national agency for promoting full employment and higher living and working standards.*

Structure of the Organization

The employment service consists of a Central Clearing House situated at Headquarters, nine Regional Exchanges, one in each Region and 44 Sub-Regional Exchanges (plus 15 District Employment Offices in Madras). In Madras Presidency, the organization has a Regional Employment Exchange at Madras, nine Sub-Regional Employment Exchanges in the more important district headquarters and a District Employment Office in all other district headquarters.

Functions of Employment Offices

The main function of the employment service is to tap new resettlement and employment opportunities and to examine how the various

classes of employment seekers can be fitted into these avenues of employment. The exchange organization collects the data showing trends of employment and unemployment on the one hand and it co-ordinates demand for personnel with available or potential supply on the other.

The Regional Exchange co-ordinates the work of the Sub-Regional Exchanges within their respective areas and also acts as Provincial Clearing House. A women's section is attached under the charge of a Lady Assistant Manager to the Regional Exchange to assist ex-service women in finding employment and giving them suitable advice.

The Sub-Regional Exchanges are responsible for the registration and placement of personnel within their respective areas. The extension of the Exchange work to the district by the setting up of District Employment Offices as out-houses of the Sub-Regional Employment Exchanges is a peculiarity of the Madras Region which is now being followed by other Provinces.

The District Employment Offices have been set up in this Province as the Provincial Government felt that due to the size of the Province there is need for such an office. These District Employment Offices in charge of District Employment Officers discharge the full function of an Exchange and are directly subordinate to the Sub-Regional Exchanges. They operate as out-houses to the Employment Exchanges covering the revenue districts concerned. At each of the Sub-Regional Exchange there is also an Assistant Public Relations Officer for doing publicity on the lines indicated by the Directorate in their respective jurisdictions.

To associate the public as fully as possible with the work of the Resettlement and Employment Organization, Employment Advisory Committees have been set up at the headquarters of the Regional Directorate of Resettlement and Employment and at Sub-Regional Exchanges. These Committees consist of representatives of the Provincial Government, Universities, the Services, Employers' and Workers' Organizations and advice the Regional Directorate and Employment Officers of the Sub-Regional Exchanges on all matters connected with resettlement and employment.

Employment Exchanges in Madras Area

The total number of persons recruited for the Defence Services from this Province is 413,807 of whom 208,491 are reported to have been demobilized at the end of September 1947. Further demobilization has been suspended. The total number of men registered for employment assistance up to the end of June 1948 is 285,863 of which 221,899 are ex-servicemen while the number placed in civil life by the Exchanges is 56,238 of which 44,313 are ex-servicemen. This number excludes 21,638 persons placed by the Special Assistants to Collectors till the Exchanges took over the work from them. Besides these men, 4,004 persons found work on their own initiative. Thus, the total number of p rsons who secured employment is 81,880 up to the end of June 1948. In the other Provinces of India the resettlement of ex-servicemen was carried on only through the Employment Exchanges and the scope of these offices was extended from time to time to other categories also. In the Madras Province the services of the Employment Exchanges were thrown open to all employment seekers, the scope of the service was restricted only to ex-servicemen, other war service candidates, discharged Government em- ployees, civilian technical personnel and Harijans.

Training of Technical Personnel

Realizing that in the post-war period of industrial expansion India will be faced with a bottle-neck in the supply of technical personnel, the Government of India appointed in 1944 an Advisory Committee on Technical Training to consider the adjustments necessary in the Technical Training Schemes to meet the peace-time requirement of civil industry. It is on the basis of the recommendations of this Committee on which employers' and workers' organizations engineering associations and civil industry were represented, that a scheme for the technical training of demobilized services personnel has been planned. The scope of training embraces a wide range of engineering and building trades for which there is a great demand at present. Since the initiation of the scheme there are 82 training centres and the number of persons undergoing training at present is 5,253. In this Presidency, there are at present 32 technical training centres with a seating capacity of 3,146 in 31 trades. The number of persons undergoing training is more than 2,600.

In addition to the technical training scheme there is a scheme of vocational training which provides facilities for training in trades other than engineering and building and covers a wide range of trades and occupations such as commerce, clerical and professional and semi-professional occupations, cottage and small-scale industries, etc. This aims at increasing the trainees earning capacity by equipping them for gainful occupations. At present 678 persons are undergoing vocational training in this Province.

Besides the above two schemes, there is also the Apprenticeship Scheme whereby persons with some kind of technical knowledge as a background would be eligible to undergo training as apprentices in industrial concerns. At present 221 are undergoing their apprenticeship in various concerns.

Technical, vocational and apprenticeship trainees are given stipends during the period of training by which it should be possible to maintain themselves during this period. Industrial concerns that take in trainees are also wherever absolutely necessary paid a per-capita grant so that they may not be forced to spend any money on the trainees.

There is also a training centre at Bangalore for the war disabled and their rehabilitation and resettlement presents a special problem requiring scientific care. Under this scheme for the rehabilitation of disabled persons it is being endeavoured to equip them for the most

skilled work in which their potential employability can be utilized to the maximum so that they can once again feel that they are independent and productive members of society. At present there are 365 persons undergoing training.

Provincial Government Schemes

Besides finding jobs for ex-servicemen in private industries and also to enable them to start their own trades on co-operative basis the Madras Government sanctioned a number of co-operative societies for employment of the ex-servicemen. There are at present 35 societies functioning in 17 districts as follows :—

Land colonies	10
Motor transport societies.	12
Metal works	6
Timber works	5
Tailors' co-operative society	1
Radio sales and service society	1

All these societies have so far given employment to nearly 2,000 men. These schemes are financed with the aid of contributions from the Post-War Reconstruction Fund, grants from the Provincial and Central Government and by the share capital subscribed by the ex-servicemen. Several members are also undergoing training in the same societies as technical and vocational trainees of the Central Government. This has helped the societies to be self-supporting.

Besides the above scheme, mention may be made of the land colonization and the establishment of ex-servicemen co-operative societies. The land colonization schemes and the ex-servicemen's co-operatives which till recently were under the control and guidance of the Regional Directorate have since been transferred to the Co-operative Department of the Provincial Government.

Land colonization and co-operative schemes are calculated to further the process of resettlement. Just before the transfer of these schemes in March 1948, there were in this province (1) nine land colonies with a membership of about 900, (2) twelve co-operative motor transport societies with a membership of 350 and (3) eleven timber and metal works with a membership of about 1,000.

Employment Organization Looks Ahead

The problem of unemployment in India is so colossal that all attempts to tackle the same should come from many sides—social and economic. The I.L.O. Conference held at Delhi last year has recommended the need for a proper and healthy development of the employment service in this country for securing proper utilization of the national man-power resources and for introduction of social security measures.

This organization with its network of Employment Exchanges and offices is comparatively a new institution. Naturally it had to cross difficult hurdles of many kinds. A review of the progress made so far shows that many of the misgivings and suspicions are unfounded. In the Madras Region, during the period under review closest contacts were made with employers, and different Chambers of Commerce, Trade and Labour Associations on the one hand and employment seekers on the other. The Employment Service Organization looks forward to a further period of useful service to employers and employment seekers and it will strive its utmost to live up to the expectations of those whom it serves.

Educational Trends in Free India

By Professor M. VENKATARANGAIYA

With the advent of freedom the policies adopted by governments, central as well as provincial, in the field of education are undergoing a great deal of change. There is almost a revolutionary outlook brought to bear on it. This is seen in the formulation of education objectives, the programmes drawn up for the realization of the objectives and the execution of the programmes.

Education Appropriate to Freedom

The idea has become universal that education that was appropriate to the country so long as she was dependent on Britain is no longer appropriate under the changed conditions of to-day. An independent and free India requires an entirely new type of education. Its objective should be the training of the youth of the country and also of all adults in such a manner that they will be in a position to understand and respect the ideals of freedom and independence and actively work and co-operate with one another for the promotion of these ideals. This implies that they should discard the traditional caste and communal outlook and become nationally minded. It also implies that they should become active and not remain merely passive as was the case all along. These objectives have been emphasized in the first year of independence by our leaders and ministers in their speeches as well as in the state papers that they have issued from time to time and they have also been the central themes in almost all the University Convocation Speeches of the year.

National Mindedness

It is not necessary at this time of day to emphasize the importance of national mindedness in our country. As was recently observed by Rajakumari Amrit Kaur : "If we are honest with ourselves we will have to admit that there is amongst our people, as a whole, a great lack of the sense of citizenship. . . We are not alive to the necessity or thinking in terms of the whole rather than of a particular caste or community." It is because of this that in every province to-day elaborate schemes of social education have been drawn up and in some effect is being given to them.

Social Education

In a recent address Maulana Abdul Kalam Azad, the Education Minister at the Centre, explained the essential

features of Social Education. He observed : " Every citizen must know the meaning of citizenship and the way democracy functions . . . In order to fulfil his duties as a citizen, he must also have some acquaintance with the working of the state . . . There must also be instruction in the laws of personal and public health. . . Social Education should also contain an element of instruction in a universal ethic, with special emphasis on the necessity of toleration of one another's differences in a democracy. . . "

Citizenship Training

In giving effect to this objective of Social Education, Central and Provincial governments have drawn up two schemes—one in respect of boys and girls attending schools and another in regard to adults. Courses and training in citizenship have been included in the curricula of studies in schools. With a view to prevent instruction becoming merely bookish, great stress has been laid on practical training. This has taken several forms. One is that scouting has been made compulsory in several provinces. It is now a matter of common knowledge that there is no more effective instrument to make the youth socially-minded than scouting. It trains the youth to habits of collective work, to service for all, to discipline under leaders and to intelligent co-operation in all socially-useful activities. Besides this, we find other schemes are being introduced. Pupils are being given a share in the administration of some of the school activities. Each class is divided into small groups of six or eight and entrusted with some responsible work. Other experiments also are being made, with the same object in view. It is here that schools have a wide scope for experimentation.

Adult Education

All adult education schemes which are now being introduced in most provinces have also the same objective. This is particularly the case with the scheme in the Madras where it is proposed to start separate institutions for adults who are illiterate and for those who are literate and have already had the benefits of elementary education. In either case, the ultimate object is to make them understand their duties as citizens and they are to receive instruction at the hands of those who are specially trained for the purpose. The scheme of rural colleges which will shortly come into operation will naturally be watched with a great deal of interest by the discerning public.

Activity-Centred Education

Equal prominence is being given to the idea that citizens in free India should develop aptitude for an active sort of life. In actual practice, this idea has taken different forms. In the first place, it is responsible for the acceptance by all provincial governments now that education must be activity-centred. Some craft or other must form its nucleus and all instruction should be correlated to it. This is the essence of the Wardha Scheme as formulated by Mahatma Gandhi. He expected that it would serve a threefold purpose. In his view it would make education self-supporting. It would enable the pupils to obtain skill in some craft by the time they leave school and fit them for earning their livelihood. Above all, it would put an end to the bookish type of instruction which makes pupils so passive and so dull. There was a time when these views of Mahatma Gandhi were ridiculed but to-day his idea of craft-centred education has been accepted by all and efforts are made to introduce basic schools for the purpose in every province. This is bound to revolutionize the atmosphere of elementary and even secondary education.

Vocational Schools

That education should promote active habits among people and that this object can be best achieved by making it craft-centred also forms the basis of the importance that is given to manual training in secondary schools and the introduction of vocational courses in the higher secondary stage. In the Province of Madras, this has come to be known as the bifurcation of High School Courses. This is a long-needed reform and it has been welcomed also on the ground that it will serve the needs of those pupils—who perhaps constitute the large majority—who have no aptitude for purely literary studies and whose talents are being wasted in consequence of their being forced to take to such studies at present. The system of bifurcation will avoid this waste while giving scope to large number of young men to become active and develop high-grade manual skill and mental alertness.

Physical Education

The new emphasis that is now placed on Physical Education is also closely related to the idea that in a free India citizens must be strong, healthy as well as active. The Central Government has shown its interest in this aspect of education and it is also trying to bring about a co-ordination in this sphere between its schemes and those of the provincial governments.

Students' Social Service

In a system under which the development of social-mindedness is regarded as the main objective of education, it is no wonder that the idea has gained ground in several provinces that degrees should not be conferred on students unless they have some record of social service to their credit. This is a novelty in our country although in some others it has been put into effect. There may be practical difficulties in organizing schemes of students' social services, in selecting the particular kinds of services they might be called upon to undertake and in distributing them among the students according to their aptitude. But all these can be overcome. Moreover, this is one of the best ways in which the long vacations can be utilized by the youth of the country.

Military Training

Another trend in education which has become prominent to-day is the introduction of military training in schools. Schemes for this purpose have already been worked out in several provinces and almost all provincial governments are in favour of this reform. Some may criticize it on the ground that a country which obtained freedom through the

practice of non-violent non-co-operation and which regards Mahatma Gandhi the apostle of *Ahimsa* as the "Father of the Nation" it is most reactionary to train the youth to kill others—which is what ultimately military training means. All this may be true. But we should not forget that in the real world in which we have to live it is not possible as yet to dispense with armies. And so long as this is the situation we have to face, the youth should be given military training. As in so many other fields of human life there is here also a conflict between the ideal and the actual. There is however one point for consideration. It relates to the stage at which military training should be introduced. It appears best that it should be introduced only at the University stage when students have a fuller grasp of their civic responsibilities and appreciate in a proper manner the place of the military in society. So far as boys in the elementary and secondary schools are concerned, scouting, physical education and other devices of citizenship training will serve most of the purposes which military training is expected to serve.

Question of Language

One of the characteristics of the educational system during the days of British rule was the dominant place that the English language occupied. It was the first language even in elementary schools and had to be compulsorily studied throughout the educational course—secondary as well as University. It was the medium of instruction in secondary schools and the Universities. All this was something unnatural and for the last thirty years a battle has been going on to put an end to this state of affairs and to give to the mother tongue of the pupils or the regional languages of the area of their residence, the place illegitimately given to English. Some victory was won in this battle but it was only a partial one. Now, that the country became free the victory in this field has also become complete. In all provinces the regional language has been made the first language and the medium of instruction up to the University stage. In the University stage a period of transition has been provided for and it is expected that within a period of another five years the regional language will become the medium of instruction. Even the Public Service Examinations for recruitment to All-India Services are to be conducted through the regional languages.

This is an important as well as a healthy and wholesome piece of reform. This does not however mean that one province will become isolated from another or that India will become culturally isolated from the rest of the world. For provision has been made for a study of Hindustani in the schools of provinces where it is not the regional language. It may therefore be assumed that it will become the national language, and the means of intercourse between one part of India and another. And so far as international contracts are concerned English will continue to be studied. In the Madras scheme of educational reorganization for instance every pupil in the lower and higher secondary schools will have to learn at least three languages—the regional language, English, and Hindi, Sanskrit, Persian or Arabic. Of course the large majority will choose Hindi as a knowledge of it is made a qualification for admission to public services and as it will become the language of administration for all-India purposes. Thus although on matters of detail controversies are still going on as regards the relative place to be occupied by these languages it may be safely assumed as quite possible that while the regional language might replace English as the medium of instruction in Universities up to the degree stage English will continue to be the medium in post-graduate courses and in the All-India institutions in which research is carried on by Professors and graduates from every part of the country. This appears to be necessary mainly because post-graduate courses will attract students from all parts of the country and secondly because research institutes of an All-India character whatever be the province in which they are located should cater to the needs of graduates from all provinces. English therefore should necessarily continue to be the medium of instruction in such institutions.

Higher Research

This is a matter of major importance as the trend in free India is to have such national institutions of research to be started in larger numbers and distributed among all the provinces. One of the first things undertaken by the national government of free India was to create a department of Scientific Research. It has already started a number of "National" Laboratories, the latest being the "Central Electro-Chemical Research Institute" at Karaikudi. In the days of the British, sufficient encouragement was not given to higher research and almost all the Universities devoted themselves to conducting examinations and preparing students for them. This policy was in consonance with the economic policy for which the British stood. Now the economic policy is being changed. Schemes for industrialization are being worked out and there is demand not merely for highly trained technologists but also for scientists who are capable of conducting research and give to industry the results of their research. It is this that is responsible for the attention that is now being paid to the establishment of All-India insitutes of research. The aim is to co-ordinate higher education in the country with the economic needs of the people.

Conclusion

These are some of the educational trends in free India. There are many more of this sort and sooner or later they will determine the form and shape of Indian education as a whole. The nation has now entered on a new stage in its progressive career and it is in the fitness of things that it should have an educational system in harmony with the new phase in its history. The trends that have already become prominent give the hope that in the years to come free and independent India will have a thoroughly modernised system of education which in point of standards and quality will be the equal of the systems in all the advanced countries of the world.

Women and their Welfare

By MRS. P. PARIJATHAM NAIDU

No event in the history of the world so far as we know it has had so many and such varied reactions on individuals, communities and countries as World War II ; and these reactions have now been crytalizing themselves into a new outlook on life in many civilized countries. New kinds of emphasis on the different aspects of life have arisen ; values have changed in matters which affect social existence ; new policies are taking shape in every field of national life and international relationships. In fact every phase of human existence is changing and we have begun everywhere after the war a new chapter in history.

Under one name or other the foundations are being laid or the superstructures are being raised for schemes of national reconstruction. In our own country ever since the closing years of the war, nation-building schemes or constructive programmes in several spheres—economic industrial, educational, social and political—have come into being. Madras has not lagged behind other provinces in this respect in spite of the numerous disabilities which face its people for we are not yet out of the wood in the matter of food shortage ; prices of commodities are still soaring higher ; and a state of suspense prevails on the inland borders of the Presidency. More than anything else, the Government have lost by the introduction of Prohibition a very large slice of revenue. Nevertheless we have not whittled our programmes of reconstruction. On the other hand we have at least in one part of that programme gained a lead and set an example for others ; this we have done in the field of the welfare of women.

Women in the New Order

More than anything else the war has brought to the forefront one outstanding factor in human relationships. Women had so shared an equally great part with men in war efforts that never again in the postwar days could their potential be ignored. The realization has now come to stay that both men and women must march along together and therefore women must be trained for their new duties and responsibilities. Consequently there can be no nation-building scheme or constructive programme worth the name if it does not provide for the general welfare and education of those who form more than half the total population in any state. Inevitably and quite sensibly too the emphasis has changed and it is being increasingly realized that the state must give priority to these programmes which aim to work for the general, education and welfare of its women.

Recently when Pandit Jawaharlal Nehru visited Madras he said addressing a meeting of Women's Organizations "A nation could not hope to progress unless the women 'kept moving.' It is certain that unless women participated in the activities of the state the state could not progress. The chief function of the state became social. To-day the structure of the Government of India is becoming social-minded. Therefore we have to look at the social problems not in political terms but in terms of raising the level of the community. Here women have a greater part to paly than men. The main thing ahead of you is constructive work."

Madras Leads

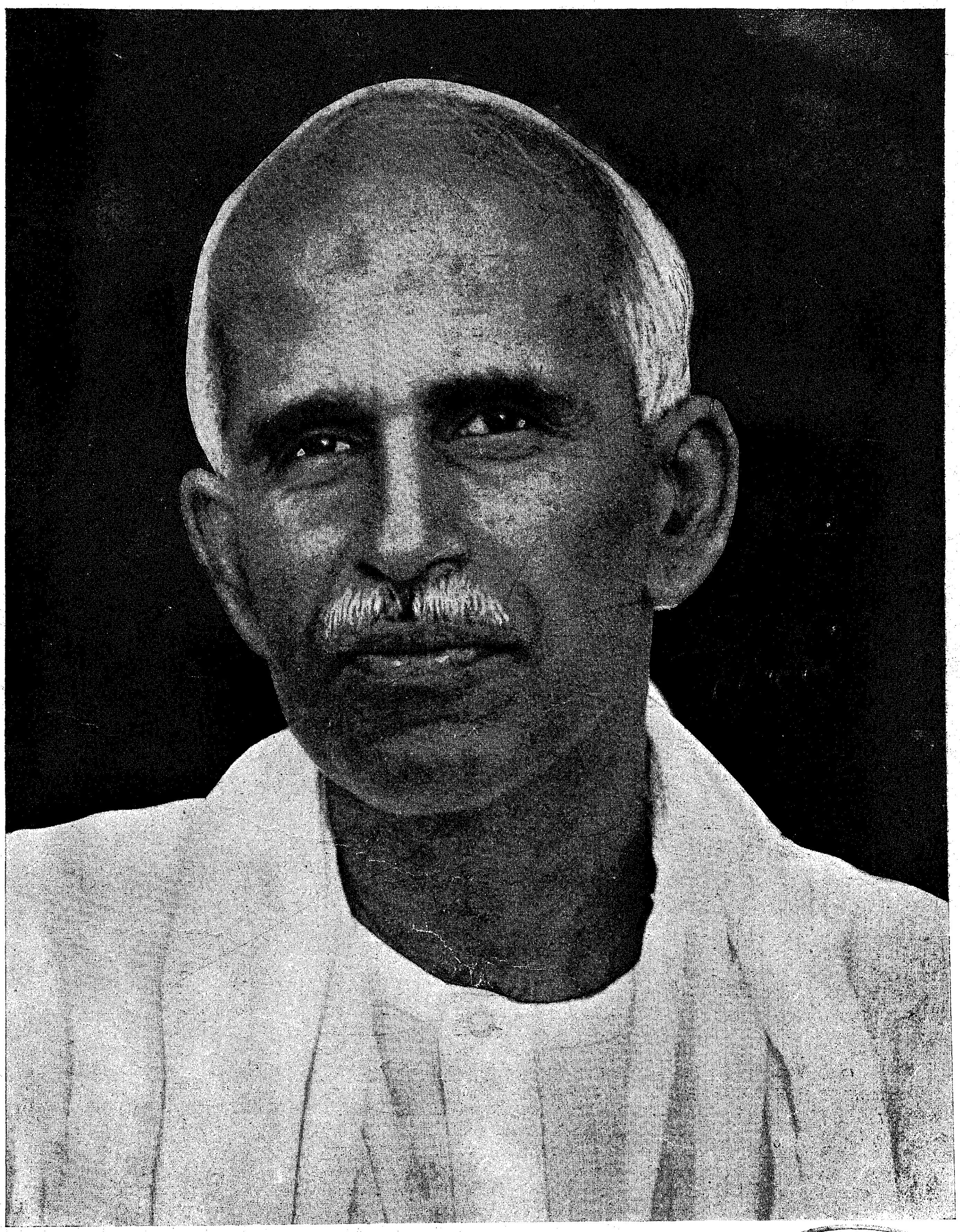
Herein lies the far-sightedness of the Madras Government who not only have put into immediate practice Gandhian idealogy of educating the women by working for their general welfare in order to so train them that their intelligence, common sense and energy are harnessed for civic, social and cultural welfare in the progressive state thereby placing the right emphasis on human values irrespective of sex, but have also with great wisdom proved to the rest of the country the importance that should be given to such a programme by placing it almost first in their list of national-building schemes. Indeed at the All-India Women's Conference held in Madras in December 1947, the resolution on Social Service Departments "notes with satisfaction that the Madras Government has already set up a new Department of Social Service and hopes that the example will be shortly followed by the Governments of all the other Provinces and States."

His Excellency the Governor of Madras inaugurating the Provincial Conference of Social work last January remarked : "Let me take this opportunity of pointing out to you the initiative which has been taken by the Madras Government in instituting a Women's Welfare Department. This is a most enlightened and progressive step, which very few Governments in the world have yet adopted. I think I can fairly say that it not only shows great vision on the part of the Government but it also shows that they are not content with mere words but are prepared to make a really practical contribution to this most important problem." As an Editor in North India puts it in the course of his comments, "Madras has scored a place over all other Provinces in India being the first to organize a separate Department for Women's Welfare." We are happy to learn that the Chief Minister of the Mysore State, replying to a cut motion in the Assembly, has given an undertaking to institute a Department of Women's Welfare on the lines of the Madras Government.

Women's Welfare Department —Objectives

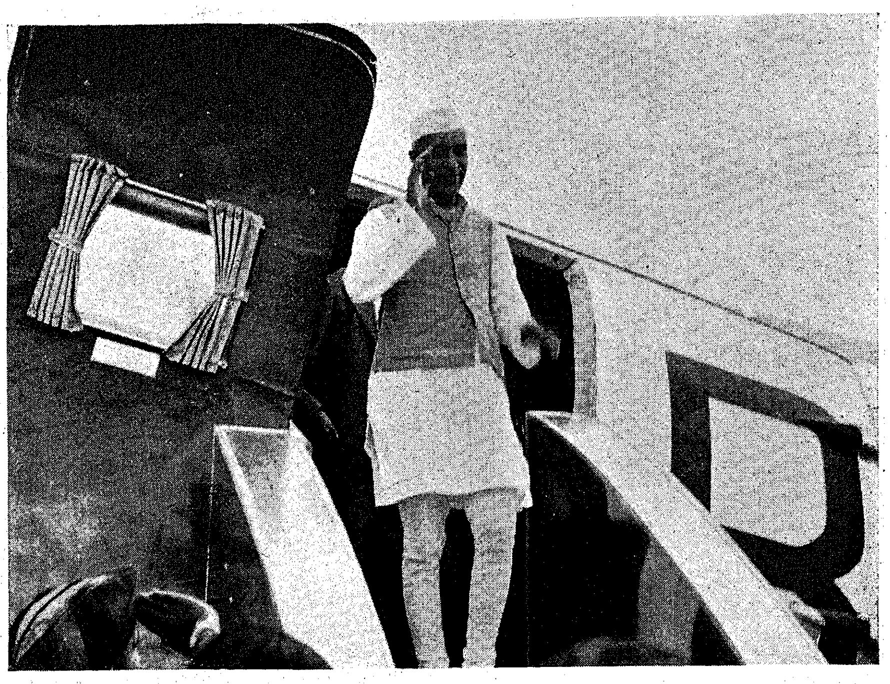
Now what are the objectives behind this particular nation-building scheme ? To repat what Panditji said "The main thing ahead of you is constructive work." We believe that the Department of Women's Welfare aims to fulfil a programme which, if worked patiently and persistently will result in bringing about in women that faith in themselves to lead fuller lives both for themselves and their families and for the State. Working towards this general welfare by means of preventive and educative methods, our women are provided with sound and necessary knowledge on all matters relating to that essential unit of society very near and dear to their hearts, namely, their homes. The home is the centre of all activities and the fundamental basis of society and the majority of women whose first and vital charge is the home and their children must be taught how to make these units places of real health and happiness,

THE PREMIER OF MADRAS

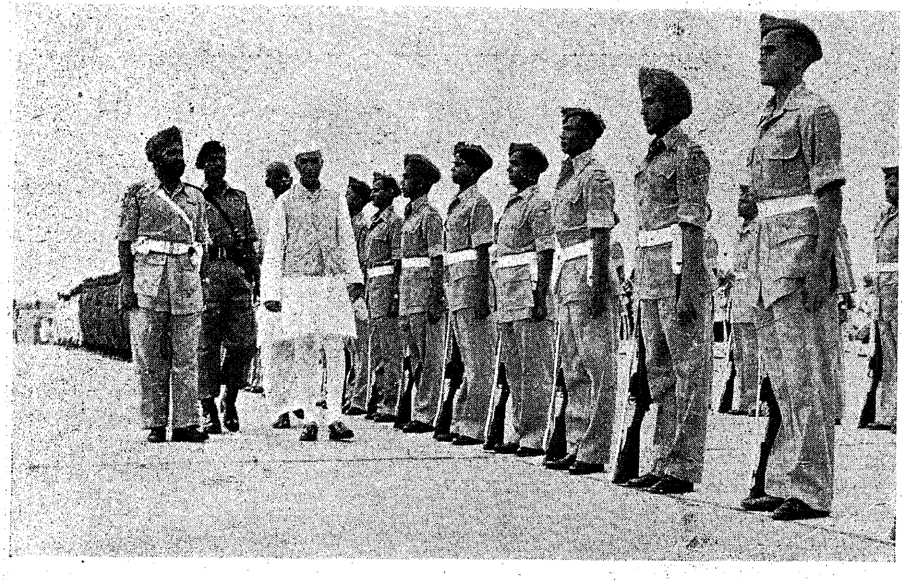


Hon'ble Sri O. P. Ramaswamy Reddiyar

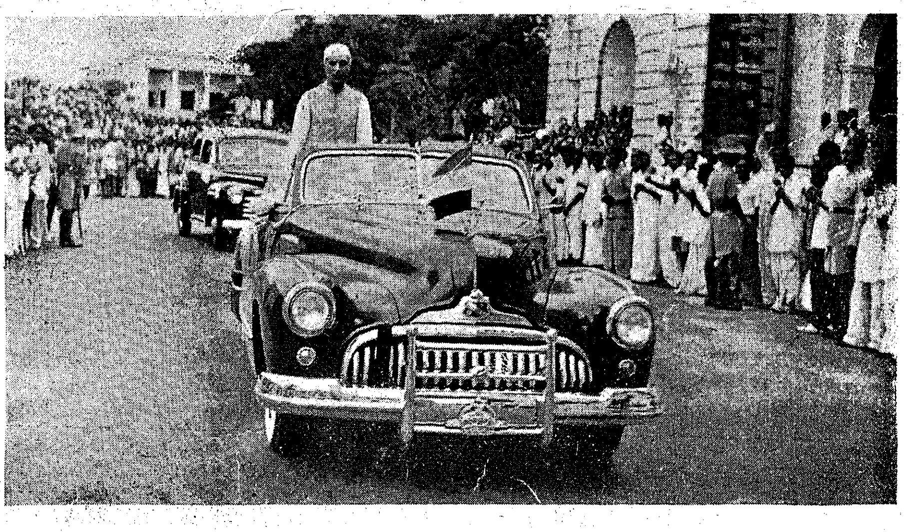
PRIME MINISTER ARRIVES IN MADRAS



India's Prime Minister alighting from the plane on his arrival at the aerodrome

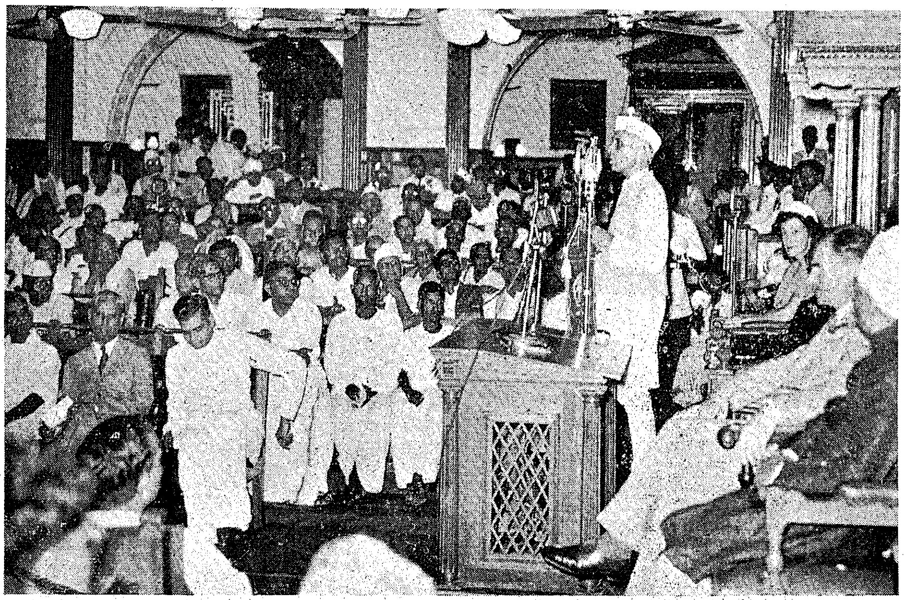


Prime Minister was presented with a guard of honour on his arrival at the aerodrome

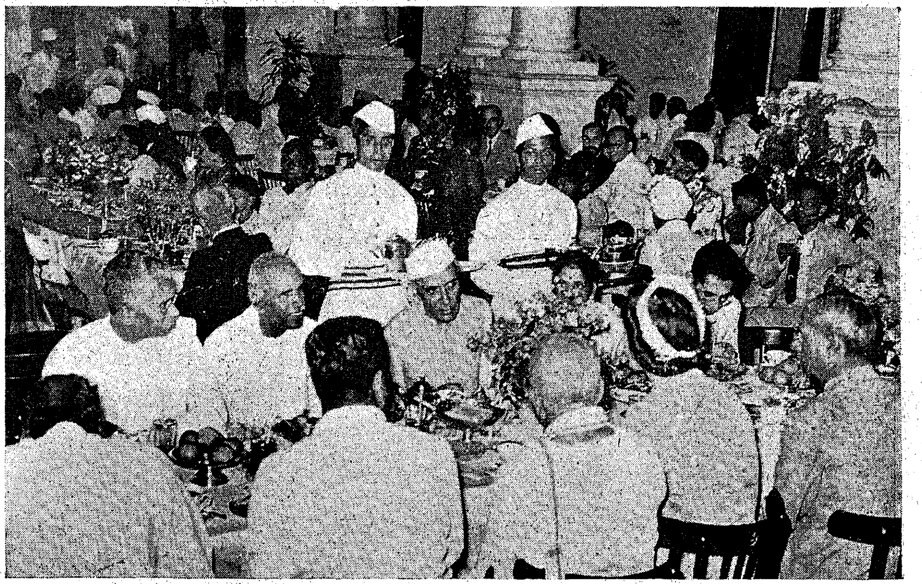


On his way to the Corporation buildings to receive the civic address the Prime Minister was cheered lustily by thousands of people

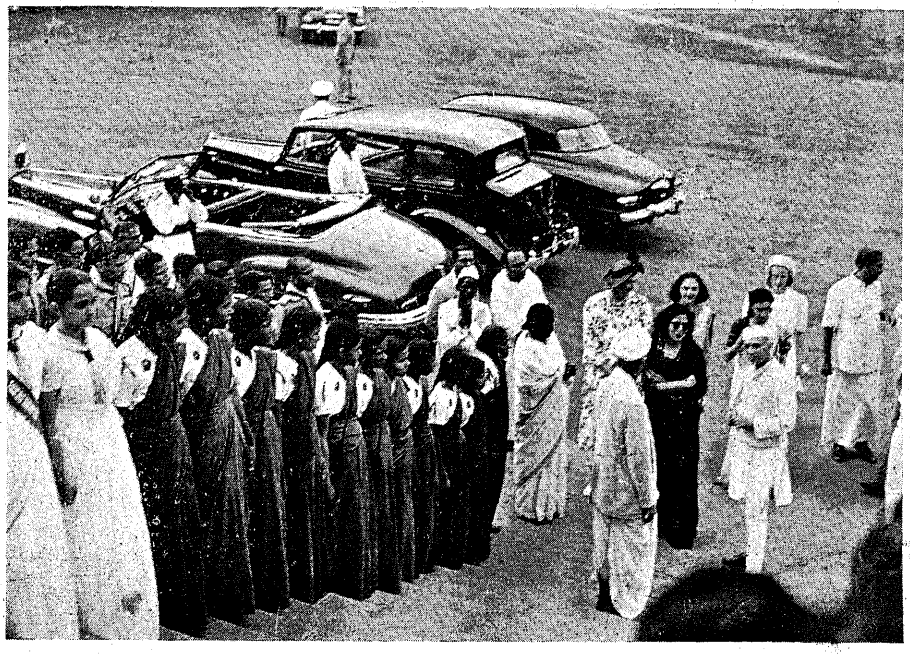
PRIME MINISTER HAD A BUSY TIME IN MADRAS



India's Prime Minister unveiled the Portrait of His Excellency Sri C. Rajagopalachari in the Hall of the Madras Legislative Assembly

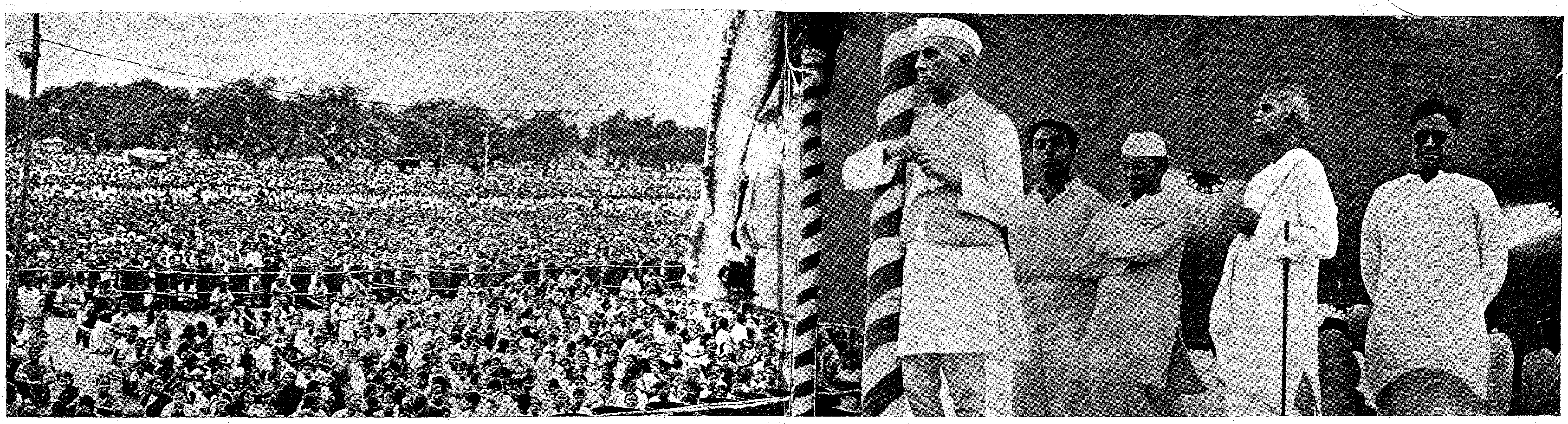


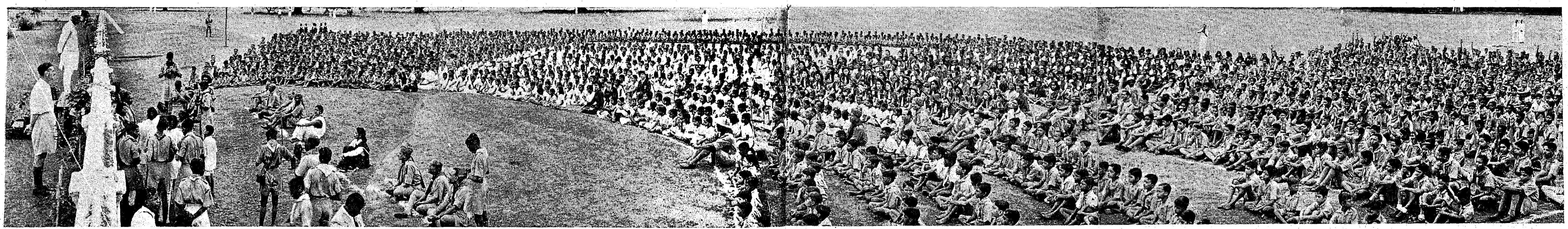
Tea Party at the Rajaji Hall



Prime Minister at the Women's Guild of Service

THERE WAS A SEA OF HUMANITY TO LISTEN TO THE PRIME MINISTER





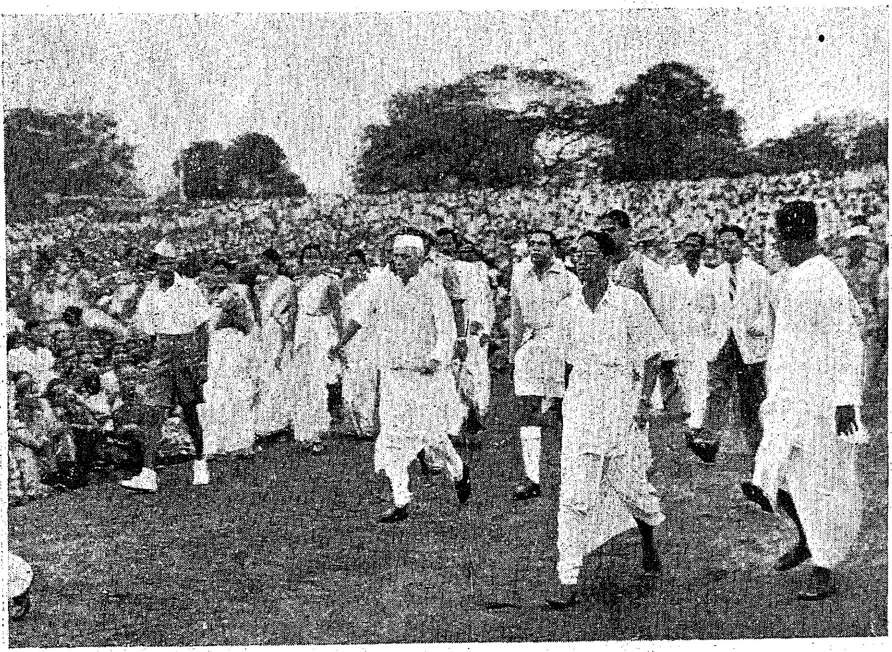
Top.—*The Prime Minister is looking on at the vast crowd that has come to hear him at the Island Grounds.*

Centre.—*These crowds have come to listen to India's Prime Minister.*

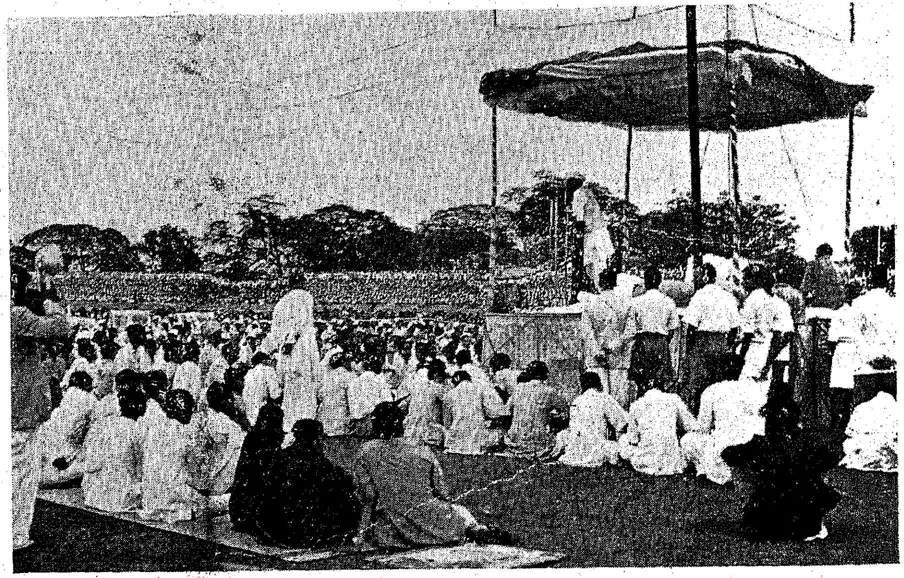
Bottom.—*Prime Minister addressing the Scouts at Guindy.*

PRIME MINISTER'S PLAIN-SPEAKING TO LABOUR

10 AUG 1948



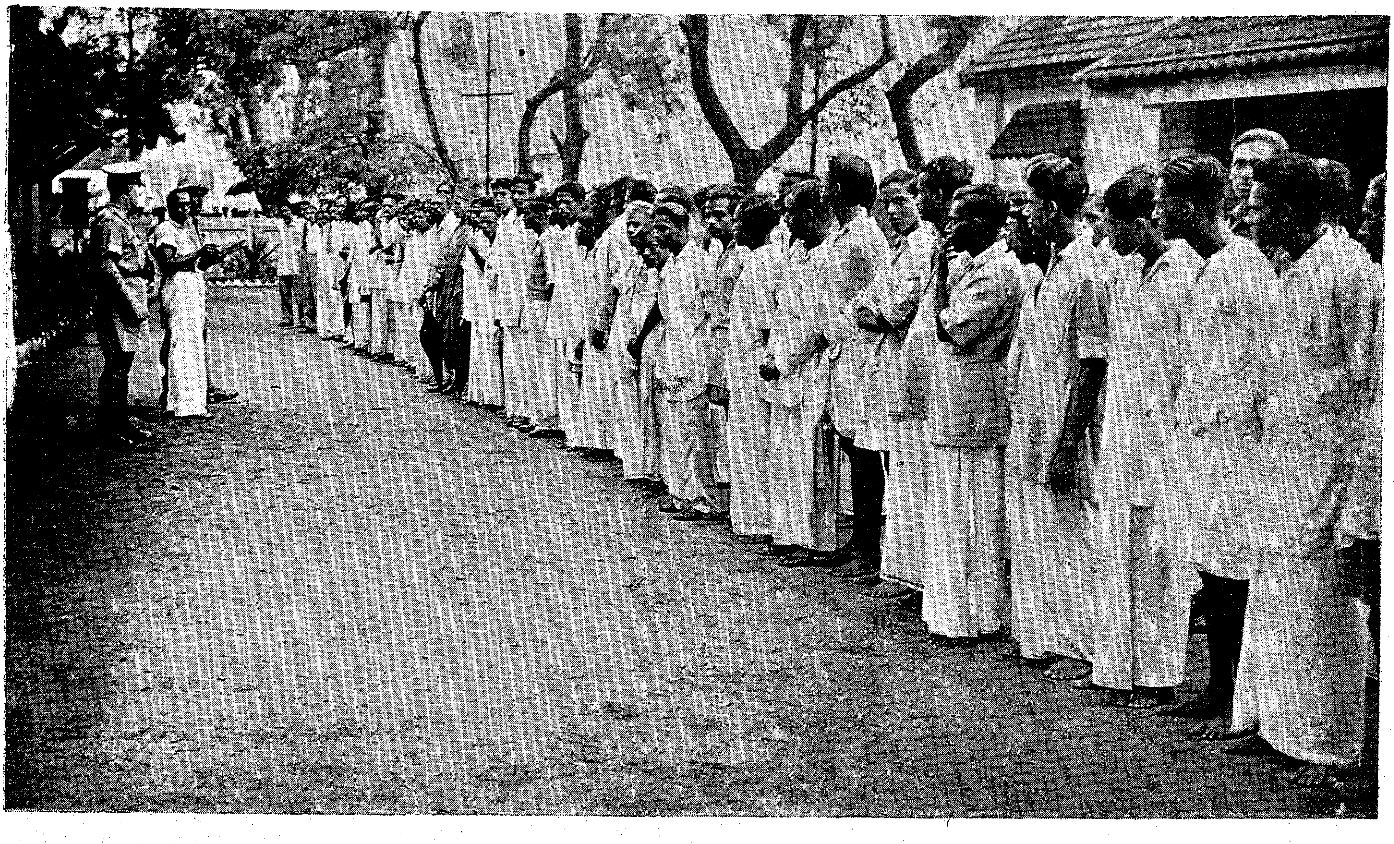
The Prime Minister in the midst of his audience at the Labour rally at the Corporation Stadium



The Prime Minister addressed a mammoth gathering at the Stadium

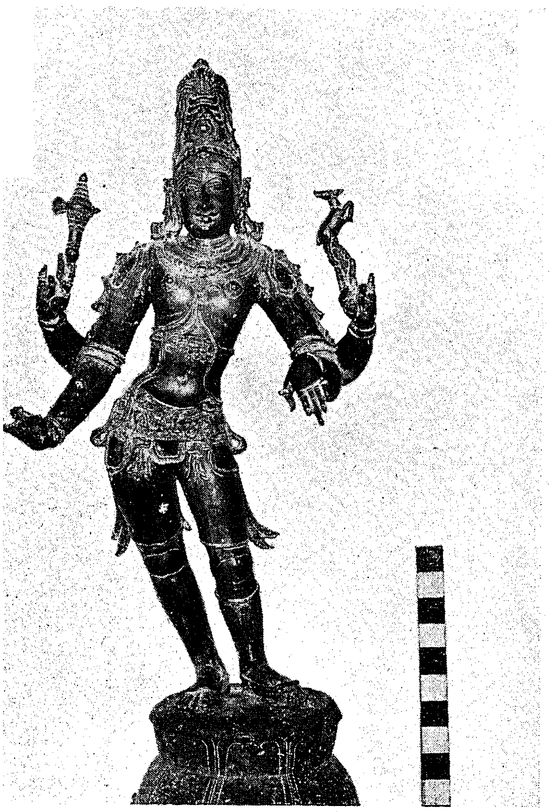
A view of the unprecedented mass of people that had gathered to hear the Prime Minister at the Stadium

RECRUITMENT OF HOME GUARDS—A SECOND LINE OF DEFENCE



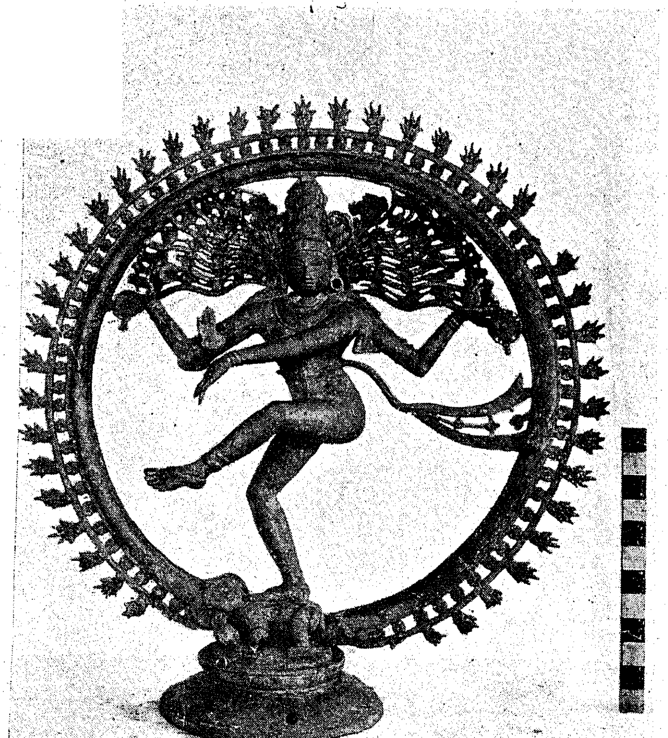
The pictures show candidates lining up to get themselves enrolled as members of the Home Guards. They have come forward to help the Government to maintain law and order

ART GALLERY



Vrishavaradha, Darumapura Adinam,
Tanjore district

Narasimha (modern), Srirangam
Tiruchirappally district



Nataraja—15th century—Thevoor,
Tanjore district

Kaliya Krishna, 15th century—Sundraperumall Koil,
Tanjore district

[Some of the bronzes that were on exhibit during the Exhibition of Art and Archaeology held recently in the Fort Museum.]

first and primary function, they must be slowly made to realize that in this New India they can no longer be wholly family-centred but must realize the one great factor, namely, that the happiness of their families is dependent on the happiness and well-being of other families around them. Thus, while providing instruction on all matters that must help them to build their homes better thereby raising "the level of the community," as Panditji repeatedly said, they must, at the same time be, trained to widen their outlook on life and become civic-conscious and service-minded.

Can these aims be achieved in a few months or even a few years? Obviously not; and for that very reason, here and now, a planned effort must be put into effective practice on a long-range basis.

The Plan of Work

The general plan of work consists of (1) The Several Community Centres; (2) Service Homes; and (3) A Training Institute for the welfare workers. Taking the first, the plan of work in the Community Centre is briefly as follows: A community centre is provided within easy reach for the women of the area to step in during noon hours when their household duties are over. When we have buildings of our own, the idea is to gradually include a reading room, show room and sale's depot of the finished products and an Information Bureau. At present, however, these centres are run in girls' schools and health centres. The area is covered in the morning by the welfare workers by house-to-house propaganda. These friendly visits help a great deal to gain the confidence of the women of the home and to see indirectly that the activities in the centre have their healthy and beneficial reactions in their homes.

In the centre itself, the programme is three-fold, namely, Adult Education, Adult Literacy and Cottage Industries and the work is so planned that it is calculated to bring about a social, recreational, cultural, civic and co-operative welfare amongst women of all groups and classes. A definite programme is being worked out to liquidate illiteracy amongst women in batches of eight to ten in a centre so that, on an average at one time in the 213 centres functioning at present, between 1,700 and 2,220 adult women are attending the literacy groups. But this is only a part of the general programme which is planned to create an interest and induce them to attend the centres. Once the interest is created by the Adult Education and Cottage Industries Programme, it is remarkable to notice their genuine eagerness to become literate. It is a pleasure to watch women of 35 and above learning to read and write and to watch their joy when they are able to master a few words. This has inspired students of Women's Colleges to volunteer to take Adult Literacy Classes in these centres during vacations. Adult Literacy includes teaching of the regional language and also Hindustani.

Adult education includes organized information being imparted on such matters as are essential to them as women and related to their homes and daily life. They are taught about Nutrition and Food Values, Domestic Economy, Thrift, Practical Cooking and Kitchen Gardening; Home Remedies, Home Science and First-Aid, Maternity, Child-care and Pre-school Education; Leisure-time occupations, Physical activities, Music and simple Recreation. Debates and lectures by specialists and by the members themselves are encouraged. A definite plan for citizenship training exists and the centre activities are conducted with the aid of Voluntary Leaders and helpers drawn from the group. The Women's Welfare Journal is published which provides opportunity for the members to exchange their views and it is becoming popular. In view of the Adult Education work already done, it is the intention of the Government to entrust the Women's Welfare Department with the work of organizing and running the proposed Rural Colleges of Adult Education for Women.

Women who are anxious to supplement their family incomes, as in the case of the poor classes and slum centres, are taught a definite craft such as spinning, mat-weaving, tailoring and embroidery, basketry and rattan work, printing and dyeing. Marketing is arranged for by the welfare workers.

Morning visits take nearly 2½ hours and the centre work in the noon takes 2½, sometimes even 3 hours a day.

Important as this three-fold programme of the Centre is, more important is the indirect objective behind all these efforts, the results of which can only be seen in the long run, provided there is no slackness either in interest or application. And that is the value of the contacts which these women establish with each other, the desire to learn and to teach, to share their experience and their knowledge with one another, the gradual disappearance of all differences and complexes and the realization that they are one, to become civic-minded and service-minded. It is real pleasure to see women of all castes and creeds freely mixing and helping one another to learn something useful and even actively participating in cooking demonstrations. At such times they do present an appearance of a happy family gathering. These as every one will agree are great virtues and no effort is too large to bring about these social values in order to build sound civic responsibility and national character.

A Valuable Testimony

Visiting one of the centres Lady Mountbatten of Burma remarked as follows: "It is, I consider, a tremendous achievement that branches have been established in every headquarter town of the Presidency and that such a large number of centres are operating in addition to the domicillary visiting which is undertaken. There is in India such a great need for the education of women and the awakening in them of their great responsibilities as citizens that it is most heartening to find here in Madras the very progressive steps that have been taken to achieve this. I was greatly impressed by the system of instruction that is followed and by the high standard of teaching. I would indeed like to see the scheme followed in every Province and State in India." Speaking on Social Service Her Excellency in the course of her public speech said "Here in Madras,

you have the inestimable advantage of a Government which appreciates the part that can be played by voluntary endeavour in Social Service, and which has itself taken the progressive step of instituting a Women's Welfare Department; that with its valuable instructional network throughout the Province. The close co-operation of the work of this department with that of your own organizations and other Departments concerned will, I feel sure, ensure that development which we all so much desire."

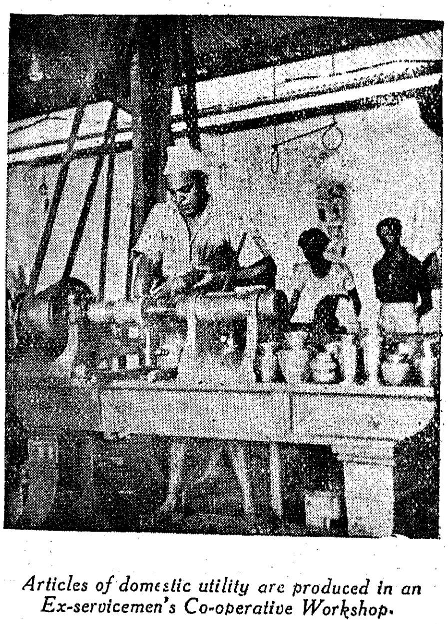
Further Details

The Community Centre where the threefold programme is carried is one aspect of the general scheme. The second is the Service Home for women. Very sad cases of ill-treatment or desertion or utter helplessness and widows whose histories have been thoroughly investigated by the Welfare Officers during their daily propaganda are admitted into the Home where instruction is given for a period of three years, both in general and vocational education. A study of the cases before us would be a surprising revelation of the extremely sad conditions in which these women are placed. Several of them are driven to utter despair and it will not be surprising if they entertain thoughts of committing suicide by way of obtaining relief. There is one case where the husband has married again on the 15th day of the marriage to the girl and deserted her. During her 15 days she conceived and she has a child 5 years old. The husband will not see the mother or the child though she tried to go to him several times. She belongs to a respectable family, but is utterly helpless because she has nothing to fall back upon and no relations would come forward to help her. She is literally stranded. In another case the man has a family of his own with three or four children, but he has deceived the parents of another girl and married her. The girl had completely trusted him and naturally it came as a rude shock when, after the lapse of nearly 2 years, his family arrived. She is asked to stay on in the house; but how could she when she has been so shamefully and cruelly deceived? She is an educated girl and is now in her sixth month again. Another poor woman who has read up to 7th standard has been deserted with six children and with absolutely nothing to fall back upon. Any number of such pathetic cases can be recorded to show the plight and utter helplessness of these women and their children in these difficult days. It is earnestly hoped that in the Service Home for these women provided for by Government, they would find true peace and happiness that was denied to them previously and such women being brought together by virtue of their sufferings hitherto would realize the value of service to similar unfortunate sisters and will not fail to pass on the message of love and service to them when opportunities arise.

The first of such Homes has been opened in Madras and Government have in view the starting of a Home in Tamil Nad, one in Andhra Desa and one in the west coast. Each Home will have a strength of 200 inmates. When these women go out on the completion of their training, the Welfare Workers who are also their Investigation Officers before their admission into the Home, will continue to be in touch with them and give them "after-care" assistance.

To give proper training for the women welfare workers, a Training Institute of the Department of Women's Welfare is functioning in Gandhigram, Chinnalapatti, along with the Kasturba Training School. Here the workers are given training for nearly a year and the syllabuses are framed in a manner that would help them to carry on welfare work both in urban and rural areas. This is necessary particularly as welfare work among women is to be started in Firka areas. The Hon'ble Dr. Gurubatham declared open the Training Institute early in August 1948. Government also have in view the idea of arranging for short-term Training Courses for honorary workers since the work in the Department has to be carried on mainly with the co-operation of voluntary helpers.

It will thus be seen that the whole scheme in its different aspects namely Field work or Community Centre work, the Service Home and the Training Institute is so planned that the maximum amount of co-ordination is secured, while tackling the whole problem in different ways ensuring at the time both efficiency and economy. "The main thing ahead of you is constructive work." Yes, and the task before us is both tremendous and difficult and not much headway is possible unless the public, both men and women, officials and non-officials, come forward in a spirit of understanding, co-operation and service, to guide and help the efforts of those who are eager to dedicate themselves to this great task. Mistakes are inevitable, omissions are possible, but no appreciable progress can be achieved unless the difficulties all round in this pioneering venture are understood and guidance is given. The experience of all great veterans must be made available, criticism must be constructive and helpful and while men should not look upon the Departments as no concern of theirs, the women engaged in the departments work, should never feel that men have no place in their work. Both should work in happy co-operation. Worked in this way, there is no doubt whatsoever that in the course of a very few years a happy and a most welcome change is bound to come in the social life of the Province.



Articles of domestic utility are produced in an Ex-servicemen's Co-operative Workshop.

BUILDING UP A NATION

Basic Education

By SRI R. V. RUDRAPPASWAMI, *Basic Education Officer, Southern Range*

We are living in a period of adjustment from slavery to independence and the Basic Education Scheme is a programme of adjustment in the educational field. Under the British rule, the problem of mass education was not taken up seriously; education was mainly intended for the classes who directly or indirectly represented the ruling class, not only in Government affairs but also in trade and commerce. Hence the English language occupied the centre of the educational structure even from the very bottom upwards. This cannot continue in a free India. The real interests of the people and of the child must now mould the course of our educational development. It is accepted on all sides that for a number of decades now, the educational system has not taken note of the vast changes in human affairs, so that the system is quite out of date and remains to be thoroughly overhauled. A new system of education with creative ideals and capable of training individuals to become useful and self-dependent is the real need of the country now. We are now here to examine the Basic Education system from this point of view and see how far you and I can help to spread it.

India—A Land of Villages

About 90 per cent of our population live in villages. Therefore we cannot ignore them or their present condition, as the existing system does. The Government have tried to introduce compulsion at least for sometime past. They have completely failed. Why? The boy or girl who comes out of these schools is almost incapable of adjusting to the needs of the country. He would not condescend to touch the plough or weave or take to carpentry, pottery, tanning or any of the industries that sustain social life. The one thing for which he has a taste, and for which he is perhaps fit, is desk work. A system of education that leaves the child in this helpless state can never be made universal, if society is to avoid complete disintegration and failure.

Gandhiji's lead

So when the Congress Ministries in 1937 took up the question of free and compulsory primary education, the whole field had to be reviewed. Gandhiji gave a new lead. He emphasized that any system of universal education must answer to the basic needs of the community. He posited that free and compulsory education must be for at least seven years, say up to the age of 14, and that the medium of instruction must be the local language. He added that a productive craft should be at the centre of the curriculum, that knowledge should be correlated to it and that it should receive such careful attention that the class-room produce should not be wasted but must be made to meet the running expenses of the school.

The modern educationist could easily appreciate the idea of emphasizing useful activities in schools but he could not easily reconcile himself to the idea of making it the very core of the curriculum. Gandhiji explained his position in the columns of the "Harijan" and in October 1937, there was a conference of educationists at Wardha to discuss his ideas on New Education.

At the end of the conference, a committee with Dr. Zakir Hussain of Delhi as Chairman was appointed to go into the question in detail and submit a report. Within four months, the so-called Wardha Scheme of Education was published and it was accepted as a working basis for future work by the Congress. The Hindustani Talimi Sangh (All-India Basic Education Board) was constituted at Sevagram, with Dr. Zakir Hussain as President and Sri Aryanayakam as Secretary. A Basic school was started at Sevagram to put the new scheme into action under the personal guidance of Sri Aryanayakam and his able wife Smt. Asha Devi. Gandhiji himself took continuous interest in the development of this school and till the very eve of his unexpected death he was giving instructions regarding the standards to be maintained by a scholar of a Basic school.

Sevagram School

Now I must give you a brief description of the Sevagram school. This description will give you an idea of both the method and the content of Basic Education.

Sevagram is a typical Maharashtra village, surrounded by thin coloured black cotton soil, not very fertile but responsive to human labour. I knew this village at the time of the inception of the school and have seen it recently also. The village has been very much transformed and new life has entered it. The Basic School has played its part in bringing about this change. It is a community centre having intimate connection with the parents of all the children. The school educates not merely the children who attend it but their younger sisters and brothers and their parents as well, though this work is not yet systematic.

There is a pre-basic section of the school serving the needs of children below seven and a maternity centre taking care of babies and pregnant mothers. Basic Education thus begins from the day the child is conceived. The pre-natal care of the mother and education in mother-craft is entrusted to a specialist worker who takes care of all expectant mothers. When the child is 2½ years old, he is free to attend the pre-basic school but attendance is not compulsory. When he is seven years old he enters the Basic School and stays there till he is fourteen. After fourteen he enters the post-basic school. The post-basic section of the Sevagram school has been started only recently and the syllabus

and the course of instruction are in the formative stage. The adults in the village are served by another able worker Smt. Shanta Narulkar. She helps the adults to improve their agriculture, weaving and other industries initiates them in co-operation, village administration, etc. She is just developing a programme of adult education.

The work of the basic school however has taken a definite shape and a revised syllabus based on the experience gained since 1938 has been published. The school is partly residential. Let us follow the children in their daily routine. They get up at 5 a.m., finish their bath and attend the morning prayer at 6. Breakfast follows. Then a general cleaning up of all the rooms and the space around, including the cleaning of urinals and latrines. There are no scavengers or menials to help them; yet the cleaning is done in such a clean manner that one need not bathe again. How they do it, is a subject by itself and I shall not now take your time by describing it. At about 8 a.m. they are ready for their regular classes. The class work begins with either agriculture or weaving for the higher classes and spinning and allied processes in the lower classes. Then follows a period of discussion and recording of the work done. At 11 a.m. they wind up the work for the forenoon and go for lunch. Then rest. At 2 p.m. there is silent community spinning on the takli for half an hour. Then the classes. The school closes with an hour or so at the garden or the craft room. Then, games of a non-equipment type, like Kilittattu, Chadugudu, Koko. 5-30 p.m. Dinner and then all go on a walk, free as birds. 7 p.m. Prayer and News. 8 p.m. Study hour. 9 p.m. Silence Bell.

This is an outline of the day's work. You see it is not like a day in the existing schools. Early to bed, early to rise; and a definite piece of work for each minute of the day. The child's mind does not wander without purpose. Idleness, bodily and mental, is entirely out of the question. He completely forgets himself in the work of his group and is thoroughly happy and cheerful. The fearless and confident look in the face and the quick steps as he passes from stage to stage in his work, will show that the new generation would be more alert and their lives would be filled with a purpose. The children are healthy. Their bodies are well built and they have remarkable physical endurance. They organize themselves democratically and each group has its own elected leader whom they implicitly obey. Therefore the community life is well regulated even without the immediate presence of the teaching staff. The magnitude of this achievement will be appreciated if you have ever seen the chaos that prevails in our schools when some teacher is absent. Training in self-discipline is training in freedom. This is realized in Sevagram as nowhere else. Training in responsible work is so thorough in this school that one day I witnessed the opening ceremony of a building conducted entirely by the children. A retired professor of the Benares Hindu University presided. The children took to the function so naturally that I left the place with the impression that even the Headmaster and his staff could not have conducted the proceedings with greater thoroughness and dignity. This is real education in citizenship. How can this efficiency be measured in an examination paper?

Method of Teaching

A word about the method of teaching. All teaching here is based on actual work. The teacher and the children sit together for planning their work, the time, the place, the raw materials to be used, etc. They gather the materials necessary and execute their assigned work according to plan. They sit together after the work has actually been executed. Each pupil records whatever he does, so that there is enough writing exercise in language and numbers and the recording is done with a purpose and in a real and concrete manner. What a great improvement this is upon the old method of writing and reading any matter, relevant or otherwise, printed in a book, you will realize only if you personally see the work of a Basic School.

The income through craft work is very little in the lowest class but it is considerable in the higher classes. At present 75 per cent of the expenses of the Sevagram school are covered from the income through craft work. If the manual worker comes to his own in society and the products of manual work are given a fair price, I am sure that Gandhiji's prophecy will become true and 100 per cent of the expenses of the school will be covered by the income through craft work in the class-room. To put it conversely, the manual worker will be assured of a fair wage in society, the day the value of the school produce equals the expenses of the school. For the present the self-supporting aspect of a Basic School is only an ideal which we should all strive to reach.

Field of Basic Education

Let me now say that Basic Education is not confined to children of 7 to 14 only as was originally intended. It covers the entire field of human life from conception to death, covering (i) the pre-natal and post-natal stage, (ii) the pre-basic stage from 2½ to 7, (iii) the basic stage from 7 to 14, (iv) the post-basic stage from 14 to 18 and (v) adult stage 18 upwards. In all these stages, there is to be an economy in the art of acquiring skills and knowledge; there must be an emphasis upon essentials and non-essentials must be eschewed. Hence, the name Basic Education may remain. Basic —Essential. Or you may rename it as New Education as they have done in Hindustani, Nayee Talim.

This Nayee Talim movement is an integral part of the constructive programme planned by our leaders, and should be viewed in that background. The underdog in the remotest village ill-nourished, under-clad, ill-paid, must be before your eye in planning the education of the country. His need is the greatest; therefore he must be attended to first. The national budget should take care of this. If it does, through Basic Education you will be introducing handicrafts in the village homes and improve their agriculture, sanitation and hygiene; you will be putting greater cheer into the villages by celebrating festivals, arranging

(*Continued on page* 48)

RURAL TOPICS

Rural Unemployment

Very few people have realized the extent of rural unemployment and under-employment, in this country. Agriculture, which is the main stay of the Indian village, is a seasonal occupation and it cannot provide enough jobs for men throughout the year. Mr. Calvert estimated that the work done by an average cultivator in the Punjab did not represent more than 150 days' full labour in twelve months. Another author, Dr. Rushbrook Williams, has observed : " The cultivator in many provinces of India is obliged by climatic reasons to remain idle for more than one-third of the total working days of the year." In his " Economic Life of the Bengal District ", Mr. J. C. Jack said : " The time-table of the cultivator, therefore, when his land is unfit for jute, shows 3 months hard work and 9 months idleness ; if he grows jute as well as rice, he will have an additional six weeks' work in July and August. As regards this Province, Dr. S. Slater in his book " Some South Indian Villages " observed : " As for the Madras Presidency, on one-crop land the agriculturist works for only about 5 months in the year and on two-crop land only for about 8 months."

It is here that the importance of cottage industries comes in. Says Mr. Tellents, a former Census Officer of Bihar and Orissa : " There are periods in the cultivator's year when all the members of the family are busy in the fields but there are also periods when this is not the case and when the family are idle. At such a time there is much labour running to waste and ample scope for some form of secondary occupation." If the cultivator pursues some craft which will employ himself and his family at times when they are not required in the fields—a craft in which continuity of employment is not essential—the proceeds of the craft are a saving from waste and therefore a clear gain. *The most typical of such crafts is the production of home-spun cloth.*—It is an established fact that in the absence of organized rural industries chronic unemployment and under-employment have become one of the outstanding characteristics of Indian rural life. It is therefore necessary that every agriculturist should utilize his period of leisure in some cottage industries, and production of home-spun cloth has got with it many advantages.

Rural Indebtedness

Rural debt is a chronic problem in this Province and elsewhere. According to a recent survey aggregate rural indebtedness of the Province in 1939, i.e., before the War, stood at about Rs. 272 crores. In 1945, as a result of the rise in the prices of agricultural produce, it came down to Rs. 218 crores. The net reduction in thus only Rs. 54 crores, but if the Rs. 27 crores contracted during War years for purchase of land are taken into account, the gross reduction of debt comes to about Rs. 82 crores. Of this, Rs. 10 crores has been due to the operation of the Agriculturists' Debt Relief Act, about Rs. 47 crores has been computed to the due to the sales of land and only about Rs. 25 crores due to the War time rise in prices. Thanks to the present day high level of prices for agricultural goods, the real burden of the debt is not seriously felt for the present. The Government of Madras have recently extended the scope of the Agriculturists' Debt Relief Act by an amendment and its effects are being watched.

Consolidation of Holdings

One of the foremost planks in the programme of land reform is the consolidation of holdings. Subdivision and fragmentation of holdings are going on apace in this Province. The average cultivated area per head of agriculturist is only about 0·86 acre and for a family about 5·29 acres. Over 50 per cent of families own less than 2 acres, 30 per cent between 2 and 5 acres, 7 per cent between 5 and 10 acres, while those who own above 10 acres are hardly over 10 per cent. The pressure of population on land, the law of inheritance, the absence of subsidiary occupations, and false social values attached to possession of land—have all tended to hasten the pace of subdivision and fragmentation. Something has got to be done to arrest this process. In Madras voluntary co-operation has been tried ; but all that have been achieved is to bring about 20 societies in a period of ten years and consolidate an area of 1,463 acres. So other methods need to be tried.

Land Reclamation

The reclamation of cultivable waste has been recognized as one of the important methods of increasing agricultural production.

The essential thing needed for reclamation is man-power. This is at present readily available in the form of demobilized soldiers. A few colonization schemes for them have been set up in this Province, where also experiments in co-operative farming are being conducted. The Wynaad scheme provides for reclamation of 28,000 acres. Several other schemes for reclamation of waste lands particularly in Gudalur and the Agency tracts are being scrutinized by the Government. The development of these areas depends also on irrigation facilities and cheap electricity. Madras has some big hydro-electric projects and a major part of it is covered by a grid system.

Economic and Maximum Holding

The question has been raised, what should be the size of an economic holding and of the maximum holding. The Economic Programme Committee have clearly expressed the view that for the maintenance of a fair standard of living, an average family should be able to get at least Rs. 100 per mensem. It is on this basis that the size of an economic holding should be determined. Calculated this way, an economic holding may be 20 acres in the case of wet land, 10 acres in the case of garden land and 30 acres in the case of dry land. This, again, is a broad estimate. Similarly in fixing the maximum land a person may own, it is but fair and equitable to compare his income with that of the industrialist.

Food Crops

Madras has 10 million acres under rice, Bengal 22 million acres, Bihar and Orissa 15 millions, United Provinces 7 millions, Central Provinces and Bihar about 6 millions, Assam about 5 millions, Bombay and Sind about 3 millions. The corresponding percentage of land under rice to the total area under grain are roughly 40, 93, 57, 18, 28, 95 and 12 respectively. Madras Presidency has a population of roughly 50 millions. Assuming that an adult would require at least 16 ounces of rice per day, the annual production of rice required for the Presidency will be roughly 6 million tons multiplied by a co-efficient say three-fourths to allow for the reduced rations for children. Allowing for growth of population and also a minimum of 24 ounces per day, and taking credit for millets, etc., it has been calculated that Madras should produce another two million tons of rice to satisfy its full needs. That means nearly four million more acres of land should be brought under paddy cultivation. Every agriculturist has to assist wards this end.

Firka Development Scheme

By SRI L. N. GOPALASWAMI, *Secretary, The Tamil Nad Harijan Sevak Sangh*

Recently I had the good fortune to visit the constructive workers training camp in the village of Nedungulam, Madura district. This is one of the villages taken up for intensive work under the Firka Development Scheme. Even before this camp sufficient spade work had been done in the village, which consists nearly of 300 houses. The roads have been levelled up and are clean. There is a good system of drainage and separate provision for lavatories and manure pits. All these things have been done by the villagers themselves with some little help by the Government. The entire thing is due to the efforts of a good village development officer who had been concentrating on it for a long time.

There have been many *training camps* during the last two years where workers have been gathered and given lessons in Gandhian ideals and village work. They have also been trained in spinning and carding. In addition a disciplined life of regular work from 5 a.m. to 9 a.m. was followed in the camp in order to give the trainees an all-round knowledge of things and the practical way of living a simple life. A good amount of money was collected both from the trainees and the public. Often the trainees came from far off places. Only a few stuck to this work after training. There is nothing wrong about it. They had no opportunities because of the want of proper atmosphere.

By experience gained from these camps many such shortcomings have been eliminated in this camp. The whole show is not run by anybody else, but by the villagers themselves. They contribute for it. Thus they are forced to watch the whole thing and are made to take an active interest in it. Being located in their midst even the indifferent people are made to react to what is taking place around. Thus the aloofness is removed, more interest is created and the problem of finance is also solved. Another great improvement here is that all the trainees selected here are from the firka itself. The idea behind it is that by running such camps in a few places enough workers can be produced to take care of the villages by themselves. The secret behind village work which has been emphasized by Gandhiji in and out of season is, that *the villager himself ought to be trained* to take care of the village. Otherwise it will be mere spoon-feeding and however great the worker he cannot achieve any results.

The idea behind, and the method of approach is commendable and will afford a good example for other firkas to copy. The propagation of such ideals and the creation of self-sufficient villages is the real need of the hour. The firka development, It hink, should take up intensive work in such villages, concentrate on them, and create at least a few villages of the Gandhian dream.

A FAVOURITE POEM OF GANDHIJI

For a bowl of water give a goodly meal;
For a kindly greeting bow thou down with zeal;
For a simple penny pay thou back with gold;
If thy life be rescued, life do not withhold.

Thus the words and actions of the wise regard;
Every little service tenfold they reward.
But the truly noble know all men as one,
And return with gladness good for evil done.

SPECIAL ARTICLES

Small Savings Scheme—Reorganized

Early in 1944 the Government of India inaugurated the Small Savings Movement with the twin object of inculcating the thrift habit among the masses to check inflation which was inevitable during the war. The scheme was introduced in every province and state and in all centrally administered areas. The scheme actually began functioning in Madras Province in February 1944.

Details of the Scheme

As in other Provinces, the scheme was worked in Madras under the administrative control of the Government of Madras with a Provincial National Savings Officer as the Provincial head of the scheme assisted by nine Assistant National Savings Officers working in districts. The scheme was worked through authorized agents who were to collect money from subscribers for the purchase of National Savings Cetificates, obtain the certificates from the Post Offices and deliver the certificates to the parties. The authorized agent for all this work was getting a commission of 2½ per cent on the face value of the sales of certificates effected through them. Every village headman in the Province was *ipso facto* an authorized agent. Besides, there were some non-official agents. The Collectors of Districts were given all assistance in matters of publicity to the scheme.

The system of authorized agents did not work well. The agents were bent upon earning handsome commission by contacting the rich and getting large investments. They therefore neglected to contact the small savers and thus frustrated the very object of the scheme. The village-headman-authorized-agents in rural areas did not do any work after the end of the War in 1945. Many potential investors got themselves appointed as authorized agents and drew commission on their own investments. There were other authorized agents who went to the extent of sharing the commission with the investor. The Government had to pay to the extent of Rs. 3½ lakhs towards commission to agents in 1947-48. Besides the commission, the Government was also paying the Assistant National Savings officers a bonus of 1-16 per cent on the sale of National Savings Certificates effected through authorized agents in their jurisdiction. The Government of India after reviewing the position decided to abolish the system of authorized agents and commission from 1st June 1948. They also decided that in order to integrate the movement and to secure proper co-ordination and control, they should place the Provincial Organization which was hitherto under the administrative control of the Provincial Government under the direct control of the National Savings Commissioner. Thus the scheme was taken over by the Central Government from 1st June 1948. The Government of India have reorganized the scheme in the provinces from that date.

Re-organisation

To run the reorganized scheme in this Province there is a Provincial National Savings Officer assisted by a Deptuy Provincial National Savings Officer and 5 Assistant National Savings Officers, 35 District Organizers and 3 lady organizers. The assistants and the organizers have not as yet been appointed.

The Small Savings Scheme which was started in 1944 as a war-time measure has now been conceived to be worked as permanent scheme for the social uplift of the masses and the economic well being of the country. The scheme especially now after the 15th of August 1947 has gained a special significance of National Importance. India has achieved independence but it is not economically independent. It is far behind so many other countries economically, and therefore has to make all efforts to get over this. The Government of India are now planning in this direction and have placed in forefront their post-war economic and social programme. The problem of food shortage has been engaging seriously the attention of the Government. Large quantities of food are now imported from foreign countries at a very heavy price. Government of India with a view to solve this shortage have undertaken big projects like the Ramapadasagar—Krishna project and several others in other provinces. Projects like these and other post-war reconstruction enterprises cost crores and crores of rupees and for financing these enterprises our National Government are in need of money. To quote the words of the Hon'ble Dr. R. K. Shanmukham Chetty, the Finance Minister of India, "Up till now the Government depended purely on banks. Hereafter there must be an entirely new orientation of public borrowing. Every citizen should feel it his duty to save as much as possible and after saving not to hurry and hoard it, but lend it to his own National Government. I say that we must tap the middle classes and even the industrial worker and launch a huge campaign of Savings so that the entire resources of the country may be mobilized by the Government for launching upon the great Productive enterprises."

From 1st June 1948, the Government of India have issued two new series of National Savings Certificates with a view to facilitate investment by the middle and lower middle class people. These two new series have a currency of 5 years and 7 years with a redemption yield of 3 per cent and a little over 3½ per cent. These are in addition to the already existing National Savings Certificates of 12 years currency with a redemption yield of little over 4 per cent. The certificates issued under the new series can be encashed at any time. This has the distinct advantage over the old certificates for the reason that the subscribers to these series need not lock up their money for a long period and so minimum period has been prescribed for encashing the certificates. The certificates under the new series are issued in denomination of 5, 10, 100, 1,000 and 5,000. The maximum holding of an individual in the series including Post

Office Cash Certificates is Rs. 15,000. The interest from all these certificates is FREE of income-tax. The certificates are sold at all Post offices. It is now the duty of every right-thinking citizen of free India to save as much as possible and to invest his savings in National Savings Certificates thereby helping himself and his country.

Some Phases of Indian Corporate Life

By PROFESSOR C. S. SRINIVASACHARI

I

The wisdom of corporative discussion as the basis of conduct in life was best seen when the Buddha founded a *Samgha* (Order) for the regulation of the life of his followers; he had been familiar with the working of similar institutions in his own Kapilavastu and in the clan republics of the neighbourhood. In the rules for the regulation of the Samgha, we find the norm for the conduct of any democratically organized assembly. In the republics that were scattered throughout Northern India in those days, seven basic conditions were recognized as essential for the welfare of any public institution. All the members of a corporation were bound to meet together, in full and frequent assemblies. So long as they met together in concord and carried out in concord the duties and so long as they honoured and esteemed and revered and supported the elders of experience and long-standing and held it to be a point of duty to listen to their words only, so long the institution should be expected not to decline, but to prosper. This principle of institutional discipline prevailed in all the clan organizations of Ancient India. The need for united counsel and decision and the recognition of the authority of age and experience was recognized and stressed in the books laying down the fundamental laws of discipline (Vinaya) of the *Buddhist Samgha*. We quote, *in extenso*, from the Mahavagga, the words delineating the methods of deliberation generally observed in the Buddhistic monasteries and gatherings; and in these may be found what may be deemed to have been laws of democratic organization and polity. "Then the venerable Maha Kassapa laid the resolution before the *Samgha*: 'Let the venerable *Samgha* hear me. If the time seems meet to the Samgha, let the Samgha appoint that these five hundred bhikkhus (monks) take up their residence during the rainy season at Rajagaha: The Samgha appoints accordingly. Whosoever of the venerable ones approves thereof, let him speak. The Samgha has appointed accordingly. Therefore is it silent. Thus do I understand'." "If an official act, O bhikkhus, is performed unlawfully by an incomplete congregation, it is no real act and ought not be performed." Along with this caution against incomplete congregations went the injunction against "unlawful acts." In the following extract, the *Mahavagga* mentions some of those acts that have to be ruled out as unconstitutional: "They performed unlawful acts before an incomplete congregation; they performed unlawful acts before a complete congregation; they performed seemingly lawful acts before an incomplete congregation: they performed seemingly lawful acts before a complete congregation; a single bhikkhu pronounced expulsion against a single one; a single bhikkhu pronounced expulsion against two; a single bhikkhu pronounced expulsion against a number of bhikkhus; a single bhikkhu pronounced expulsion against a Samgha." As no unlawful acts were to be permitted within the church or among the church chambers, Sakya definitely laid down the rule: "Therefore, O bhikkhus, you out to train yourself thus: Lawful acts which are performed by complete congregations—such acts we will perform."

It was not proper for a portion of the assembly to meet and to pass or implement an act, claiming that the other portion might be persuaded to consent to the act when they should come. The rule of the majority as decided in a full assembly was accepted as the regular procedure. The opinions of the members on the resolutions passed were ascertained by making use of coloured pins of wood. These were collected by a taker or teller appointed by the assembly to explain the meaning of the colour symbols to the voters. and then to collect their votes. We find that there were three ways of taking the vote—the secret method, the whispering method and the open method. According to the first method, the teller was to take the voting pins of different colours, round to the members, and as each voter comes up he was to tell him thus: 'This is the ticket for the man of such an opinion, this the ticket for the man of such an opinion. Take whichever you like' and when he has chosen, he is to add "Do not show it to anybody."

II

These principles of *samuha* organizations were not peculiar to the Buddhas or the Jainas, but were common to all gilds of merchants, and artizans, to the political *ganas* or *small* republics, as well as to the administrative sabhas or samitis controlling villages and local areas. Craft and merchant gilds were as old as the age of the Buddha at the lowest; and investigations would take their life to even the age of the Rig Veda and therefore Indian gilds have been held to be coeval with those of Ancient China. Our Law books devote special attention to the principles regulating gilds as economic institutions. These gilds were generally governed by committees of two, three or five persons, and they conducted all important business in public assembly. They were competent to make contracts with private individuals or as well as among themselves. Their power of attorney and their representation by duly authorized agents were recognized in law courts and in public offices. Their joint-stock and property of other kinds were sacrosanct in the eye of the law. They had the right of joint action even in relation to the State.

The usual method of co-option to the membership of the gild was

by *sarvasammathi*, i.e., unanimous approval. These gilds or *srenis* whether composed of capitalists, merchants, artizans, peasants or shepherds, trade unions or commercial fraternities enjoyed all the rights of a corporate personality, and were the analogies of the real group-persons of mediæval European Law. Most of the *srenis* had an exclusive or monopolistic organization in their respective areas. They sought to regulate the number of apprentices employed under them and their hours of labour. They helped Government to fix the taxes to be paid by traders and other inhabitants. Their *Mukhyas*, *Setthis* and *Jetthakas* (chiefs and elders) constituted an important estate of the realm. The influence of these srenis on the administration and on the public was naturally great. They had their own judicial tribunals and their judicial decisions were held to be binding even on regular courts of law. They also claimed and exercised some law-making power; and, in this regard, state officials could not institute any regulations over-riding these gild customs. In the suits brought before the regular courts in appeal from the decisions of the gild tribunals, the judges were expected to give their decisions in accordance with what were declared to be in the rules and conventions of the gilds.

The Chola Empire of the tenth and following centuries and the adjacent States of that epoch enjoyed a system of local autonomy which is well known to students of the South Indian History and in which village sabhas and rural assemblies of varying composition enjoyed a remarkable degree of responsibility for the entire administration of their areas. These *panchayats* claimed absolute proprietary rights over the village lands, as well as ownership over the newly cleared tracts. They had the authority to punish their elected officials for faults and inefficiency, receive taxes and to render village lands tax free and, if necessary, even to exempt landowners from customary dues. Sometimes, the temple authorities were given jurisdiction over certain lands by the authority of a village sabha. We learn in epigraphs that, on several occasions, the sabha could sit in judgment even over capital offences and had discretionary powers in inflicting penalties. But, in this picture of local autonomy, the control exercised over the village by the officials of the king in matters where royal interference was necessary should be carefully noted. The autonomy of these villages was legally subject to central control.

III

It was also a most welcome feature that corporations controlled higher education and learning in a large measure and we can take two instances one from northern India and another from the south to illustrate the efficiency of *parishads* or *academies* corporately organized for the prosecution of research and the promotion of learning in all its variety. *Nalanda* in Bihar was an academic Parishad which flourished for about 700 years from about 500 A.D. It was a powerful corporation and a residential teaching university like the *El-Azhar* of Cairo, and it gave instruction, lodging and boarding and medical help free of any cost whatsoever and it inspired the foundation of the great Monastery College at Hariuji near Nara in Japan. The famous Tamil Sangham at Madura was a corporate institution which anticipated by about fifteen centuries the French Academy founded by Richelieu in 1637, and its services to the upkeep of the various Tamil literature are well known. The facility with which even scholars and teachers could lend themselves to corporate effort and life is well illustrated by these as well as by the gatherings of sanyasis and learned men in the periodical Kumbhamela gatherings.

Learned parishads or academies have been known to have flourished in our land from times immemorial. In fact, the Indian genius had always laid stress upon co-operative research and authorship and the clubbing together of intellects and the consequent effacing of individuality. Co-operative investigations were really the rule and the foundation of schools or systems of thought. " Most of the names in the annals of science and philosophy in India are those of masters or pioneers and these again are but pseudonyms associated with the patronymic saints or gods, the Prometheuses and Apollos of Hindu Culture." Many of the great treatises in art or science go by the general title of samhita or composition. Almost all our encyclopædic works in the past are the result of the co-ordinated labours and cumulating experience of many minds. All these are factors that should go into their places in the scheme of valuation of India's democratic attainments.

Savings, Investment and Capital Formation

DR. B. NATARAJAN, M.A., D. LITT., *Economic Adviser to Government of Madras.*

Incomes, individual as well as national, are either spent or saved. Spending on consumption goods is considered a meritorious act when nations are deep in the trough of depression but saving, an imperative need when the boom is on. The virtues of spending and saving at any moment are dependent upon the cyclical weather experienced. When prices go " sky-high ", speculation is rampant and wages chase prices; an austerity campaign and a vigorous drive for saving are the only means for curbing runaway prices and softening the bulge. Saving is a corrective of booms just as spending of slumps. The art of saving should be practised in normal times as well. A nation that recklessly spends away all its national income year after year on consumption goods will be heading towards economic collapse. No nation can eat the cake and keep it too. Out of the national product, a definite and, in modern times, an increasing percentage must be saved to keep capital intact. Not only

wear and tear, but also in an ever growing measure, premature obsolenscence of plant and machinery, require a large share of the national dividend for repair, replacement and renewals. This is the barest minimum even in a stationery economy to maintain the status quo in economic and technical equipment. In a dynamic and expansionist economy, demand for saving is all the greater. The urgency for saving is greater in the case of undeveloped and backward economies having much leeway to make up than in that of advanced economies. In a competitive world, that nation which does not move forward, really moves backward. No nation has tread the path of prosperity without imposing severe restraints on the propensity to consume, in other words, without effecting adequate saving.

The progress of civilization and the attainment of higher living standards for the masses of the population has everywhere been the outcome of a ceaseless endeavour to save and invest. The prime need of a progressive economy is a high rate of saving, and capital formation. In a high capital economy, every pair of human hands is ably assisted by a larger number of mechanical hands than in a low-capital economy. Heavy capital equipment in the form of advanced technical equipment and plant increases *protanto* the volume and flow of the national income. It is the poor rate of capital accumulation and application that is responsible for low incomes in countries like China and India. The supreme need for the achievement of rapid industrialization and a higher standard of living in India is an intense and organized drive for capital formation.

A propitious moment

No more favourable moment than the present can be imagined in this country for a vigorous and concerted campaign for saving. There is an unprecedented degree of inflation, the amount of notes in circulation having risen from Rs. 178.36 crores in 1938–39 to 1,256 crores on 16th July 1943—that is to say, more than six times. The index number of wholesale prices has shot up to 383·6 (26th June 1948). Thus conditions of hyper-inflation have come to persist, in spite of the fact that it is three years since the war ended. Almost universal short supply of goods, aggrevated by bad harvests in consecutive years and bottlenecks of transport of every description, has forced prices to soar. The phenomenon of wages chasing prices has been evident for a longwhile. During war years at least stern fiscal measures were adopted to curb the inflationary tendencies. Heavy taxation to mop up surplus purchasing power was imposed, supported by a public loan policy. During the three years 1943--46, the total public investment was of the order of Rs. 1,950 crores. With the cessation of hostilities, the principles of war finance have been replaced by those of peace-time finance. In other words, the forces against inflation have got considerably weakened. Instead of being one of the major planks in the programme of "dis-inflation," the national savings campaign has been carried on on the now discredited commission basis. The actual saving effected and the target originally set up appear to be poles asunder. Vast quantities of superfluous purchasing power are pressing on the meagre supply of goods available. Further, the spent-up demand of the war years has also been unleashed and has caused spurts in price level. Certain classes of the population have been indulging in extravagance, squandering their income on tinsels and baubles and directly forcing the prices to race upward. Propensity to consume appears to be strongest and the inducement to save at the lowest ebb. Habits of thrift and saving, cultivated assiduously in the past are being discarded, and even disinvestment takes place among fixed income earners under the pressure of high prices and of eagerness to uphold customary standards of comfort. Scarce commodities are being bought at fancy prices and incomes that should fructify are being dissipated on empty or transient pleasures.

Such a torrent of expenditure is taking place when industries are clamouring for capital. All the schemes of post-war reconstruction, whether be they of Government, industrialists or labour origin, have laid equally great stress on the vast capital required for their full fruition. The authors of the Bombay Plan wanted no less than Rs. 1,400 crores in 1938 currency for its execution in the first five years. The Reconstruction Committee of Council of the Government of India, in their second report would like both "Government and the Public to think in terms of figures which would have frightened an older generation" (*a*) To cite only two instances, "the annual net cost of a national system of education, when in full working order, will amount to Rs. 277 crores approximately." (*b*) The All-India Health Survey and Development Committee announced on December 25th, 1945, that the cost of a comprehensive ten-year national health plan for British India would be Rs. 1,000 crores. According to People's Plan, sponsored by the Indian Federation of Labour, the initial finance needed for the plan for the first three years will be Rs. 1,600 crores." (*c*) Even Labour Planners have underlined the enormous demand for capital necessary to carry out any scheme of expansion. The more recent "pocket plan" of Mr. G. D. Birla proposes a total expenditure of Rs. 1,220 crores over a five-year period. Notwithstanding the ideological and other differences among these authors of the various plans, one thing stands out significantly in all of them, it is the urgent need of the planners for enormous capital.

Capital—Its sources

It is no small task to acquire capital of the magnitude required for economic planning in any country and particulars so in India. Theoretically there are two ways of raising capital—externally and internally. The former method comprises import of foreign capital, earning of favourable balance of payments, sale of foreign assets, and in the present Indian context, sterling balances. The fear of domination, economic if not political, subtle if not flagrant, has almost ruled out foreign loans as well as investments in this country. And India has too little foreign assets to sell. Although prior to partition India used to enjoy a favourable balance of trade, at present her capacity to export particularly Jute

products, cotton, oil seeds, etc., is comparatively low. However, she cannot help exploring other possibilities; perhaps mica, shellac, bauxite and a few others may help to produce some net export surplus; but it requires nursing and expansion. There remains sterling balances. Although they boomed large in all discussions of financing economical plans, their utility to the cause of nation-building programmes had been grossly exaggerated. The latest agreement between the two Governments of the U.K. and Indian Union has made it clear that for a period of three years a sum of only £80 millions, or a sum of Rs. 107 crores will be released together with the unspent balance in Account No. 1 of another £80 millions. Regarding our dollar requirements, the U.K. will make available for the first year only £15 millions for conversion. On the whole, not more than Rs. 213 crores will be available from this source. To secure capital from external sources thus seems to be subject to severe limitations. It is, therefore, imperative that every nerve should be strained to tap capital of the requisite quantity from internal sources.

Domestic capital has to come from genuine domestic savings. As savings are the excess of income over expenditure on consumption goods, they depend on the quantum and distribution of national income, the level of average *per capita* consumption and the share of Government spending. Indian national income has been computed by G. D. Birla to be of the order of Rs. 5,290 crores and by certain others even so low as Rs. 4,500 crores. The *per capita* income then ranges from about Rs. 130 to Rs. 110. It is an accepted axiom that only high incomes lead to high savings. In the case of low incomes, the margin of surplus is extremely narrow if not non-existent. According to Colin Clark's emperical computation, India is saving at the rate of only 6 or 7 per cent of her national income; current savings will be between Rs. 275 and Rs. 360 crores. Investment of capital in diverse industries on the lines of a well-thought out priority system is the desideratum for effecting dis-inflation and augmenting the supply of consumption goods.

Importance of Saving

The question of increasing the savings if possible and steering the entire amount to immediately productive channels is of great import in India. Only a rough estimate of the national income and a vague guess of the rate of savings are available in India unlike in advanced Western Countries. Annual publications like "The Economic Survey" and "National Income" in the U.K. place much valuable data in the hands of the public from which calculations regarding consumption in private and public sectors as well as saving and capital formation can be made with a fair degree of accuracy. In the U.K., it is possible to say that in 1947, out of 10,220 million pounds, personal consumption accounted for £6,161 millions, Government consumption 2,225 and gross capital formation at home £1,944 millions. Statistics on these lines in India are not only meagre but also not quite reliable; hence calculations made as in the U.K. are not feasible in India. However, it is possible to say that saving at the rate of 6 or 7 per cent of the national income compares very unfavourably with the rate of 14 per cent in inter-war Britain, which in that country is considered to have been too inadequate even for replacement of the capital assets. The needs of the immature and undeveloped Indian economy are greater than those of the mature and advanced British economy.

Capacity for saving depends not only on the aggregate national income, but also on the manner it is distributed among the population. Huge inequalities in the distribution of income, as found in India, render complex the process of capital formation. The propensity to consume, which is strong at the present time, must be weakened by offering strong inducements to save and invest. A determined effort to absorb both the surplus purchasing power of the rich and the smaller savings of the middle and lower income groups is an imperative necessity. The same kind of inducement for all income categories will hardly produce maximum success. The very rich for whom saving is painless and almost automatic require only milder inducements than the lower income groups for whom postponement of consumption is irksome and has to be deliberately cultivated. For instance, the idea of Rs. 10 becoming Rs. 15 in a period of 12 years will not greatly appeal to the poor man who in proportion to his sacrifice of present enjoyment, wants tempting returns. It should be possible to devise for the various classes appropriate inducements in the form of short-term returns, higher interest rates, bonus or prize to suit their respective tastes, temperaments and capacities.

Savers and Investors

The savers and investors in a community may be broadly classified into the rich with high personal incomes, the middle class with moderate incomes, the poor with periodical accretions to their incomes, and institutions with vast resources; all these belong to the private sector, while the Government is also capable of saving and investing in the public sector. Among the various categories, the high personal incomes and institutions respond in the same manner to inducements. Heavy taxation like super tax and death duty discourages saving. If undistributed profits and profits ploughed back into industry are not subject to concessional rates, all the earnings of individuals as well as institutions may be diverted to consumption uses. Fiscal policy can cut both ways and it is necessary that it should be made to subserve the vital objective of increased capital formation. This principle has been accepted and acted upon in the first budget of the Indian Union. "The aim of our policy," said Dr. R. K. Shanmugham Chettiar, the Minister for Finance, in his budget speech, "should be to secure that, while the level of taxation is reasonably high, a genuine margin is left for savings which would flow back into investment and thereby add to the productive wealth of the community . . . . It is also necessary so to adjust our taxation as to provide a real incentive to the ploughing back of profits into fresh business." He has accordingly reduced the rate of Business Profits tax from 16⅔ per cent to 10 per cent and also raised the amount of abatement,

which would result in a loss of Rs. 2 crores. Further, the rate of super tax has been reduced and within the slabs has been re-adjusted at a loss of Rs. 1 crore to the exchequer. Reduction of the tax on undistributed profits at a loss of Rs. 2 crores has also been effected. Concessions to small companies and exemption of donations to approved institutions at a loss of Rs. 12 lakhs and Rs. 75 lakhs respectively have been granted by the Finance Minister. Establishment of the Industrial Finance Corporations and National Investment Trust are calculated to secure the savings of institutional investors for productive purposes. If these inducements to save do not produce the desired result, the causes will have to be looked for elsewhere. Persistence of transport bottlenecks, labour unrest, unsettled stock market situation, fears about nationalization and limitation of dividends may be answerable for the shyness of capital. The terms of the industrial policy announced by Government of India also seem to be insufficiently understood with the result that investors have become hesitant. Both the problems of Kashmir and Hyderabad might have their influence on investment.

In the aggregate, on account of their smaller number, savings from the rich individuals and institutions alone will hardly serve as an effective brake on the inflationary spiral. Strenuous and concerted efforts must be made to stimulate and mop up all the savings of the middle and lower income groups. Among them special references must be made to agriculturists and industrial workers. The former at the present time, despite higher cost of cultivation and living, have got a surplus to save. But the traditional habits of thrift are fast disappearing. If all the profits of agricultural boom of today are frittered away, a delayed depression will overwhelm them. Hence, the savings campaign of the present day must be so conceived as to impound their excess purchasing power and release it in the days of incipient depression. The grain levy that is made under the modified procurement scheme by the Food Department in Madras is paid fully in cash at the present time. If half or one-third of the sale proceeds were to be exchanged for special savings certificates, carrying higher rate of interest and maturing in 5 years, perhaps a more effective measure for mopping up surplus money would have been devised. This system of levy must be extended in its scope to cover all the major food grains and commercial crops. Savings thus collected and released at the appropriate moment, might serve to cushion off the effects of the depression.

The industrial workers are paid dearness and other allowances to meet the rising cost of living. In addition, they also earn bonuses of various kinds which are usually wastefully spent. Arrangements must be made to direct a major portion of these bonuses to savings and investment. Again the immediate benefits of prohibition lie in the unexpected windfall surplus in the family budgets of the working classes. An organized drive to collect daily from the erstwhile addicts 25 or 30 per cent of their earnings by methods which would yield a preferential rate of interest is an immediate necessity. These savings are not to be frozen for 10 to 12 years as the case is at present. The poor, it must be understood, have little interest in a remote future. The return of these savings must be so timed as to inject more purchasing power when signs of depression begin to assert themselves.

The execution of these two schemes affecting agriculturists and working classes requires a change from annual budgeting, at least the framing of yearly budgets with the long-term objective steadily in view.

A Summing Up

To sum up :

(i) A dynamic economy requires a high rate of capital formation. All planners, irrespective of their ideological differences, unanimously held that there is an urgent need in India for vast sums of capital.

(ii) In the prevailing political and economic climate, much reliance cannot be placed on foreign capital for India's industrialization. Nor has India abundance of foreign assets needed for a planned economic development ; the amount of sterling balances, released for India's needs in the next three years, being only about Rs. 213 crores.

(iii) The bulk of India's capital requirements, therefore, will have to be met from domestic savings. Unfortunately the present rate of savings, even according to Colin Clark's emperical estimate, does not exceed 6 or 7 per cent. We may have at least to double the rate.

(iv) Capital accumulation being a function of savings and investment, and intense and organized drive for a stimulating savings and applying them to well-thought out schemes of investment is imperative.

(v) Under the existing conditions of hyper-inflation and short supply of goods, such a campaign conducted on appropriate lines has ample chances of success.

(vi) High personal incomes and institutional investors have to be induced to save and invest at a higher rate. Although reduction of B.P.T. and grant of other concessions made in the first national budget together with the industrial Finance Corporations and National Investment Trusts are steps in the right direction, more important, however, is the restoration of the investors' confidence the lack of which has kept latterly capital shy.

(vii) Where the Savings campaigns have to play an important role is among the middle and lower income groups. In impounding the stream of savings from this sector, we would have served two purposes : fighting inflation and accelerating capital accumulation.

(viii) This calls for substantial changes in the existing savings schemes. Schemes ensuring higher rates and shorter period maturities might attract the surplus incomes of agriculturists and working classes. A complusory scheme providing for issue of such short-dated, high interest bearing certificates against, say, one-third of an agricultural product levy or the annual bonus paid industrial workers might be thought of.

Rural Development

By Sri T. A. RAMALINGAM CHETTIAR, B.A., B.L.

Everybody knows and says that more than 80 per cent of the population of the Province live in villages and agriculture is the main stay and the chief occupation of the Province. There is a lot of lip sympathy for the rural population, but the fact that there is a large movement of the rural population to urban areas shows clearly that the attention paid to the rural areas is not satisfactory. The living conditions in the villages are very deplorable. Agriculture is not helped as it should be and the population employed in agriculture are suffering from unemployment and under-employment. It was expected that on the coming into power of the Peoples' Government sufficient attention will be paid to the villages and their requirements and the outlook of the Government will change. It is a good augury that the present Government of Madras has appointed a Minister for Rural Development, but the mere creation of a ministry will not benefit the people. A proper organization to work out the development that is necessary and the enunciation of a definite policy will be necessary. The finances at the disposal of the Government are being frittered away in various ways without bringing the desired benefit. There should be a concentrated effort and an organization with powers and resources if the rural areas are to develop and get at least the essential requirements of good living.

Present Position

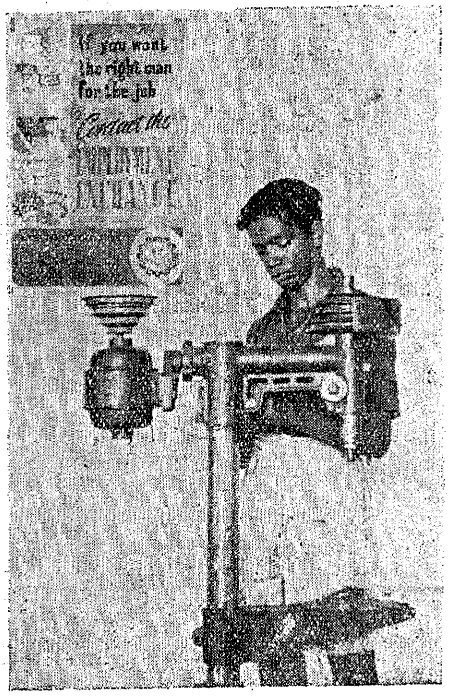
At the present moment the village panchayats which are the administrative bodies to look after the essential services like water-supply, sanitation, village roads, etc., are placed under District Boards and are not working efficiently. Those so-called panchayats which are working with some efficiency are the bigger unions with large populations which are of an urban character. The other efficient panchayats can be counted by tens and not even in hundreds. Elementary education is placed directly under District Boards and the interest District Boards take in village administration is very little. The funds that ought to be spent for rural areas is diverted to other purposes. Agriculture in rural areas is not helped very much by the agricultural officers whose duty it is to help them in all possible ways. The research work that is done in the agricultural institute and farms has not so far resulted in large improvements, nor the improvements that are possible even on the results of research and experiment have been carried to the rural areas for adoption by the people. A lot of demonstration and propaganda will be necessary to popularize the improvements either in the methods of cultivation or in the use of implements, machinery, etc., or in the introduction of new crops or improved crops. There should be greater connexion between the field work and the research work and those employed in field work should be in greater touch with the ryots and help them in every way. It is well-known that agriculture occupies only a portion of the time of the ryot engaged in it. There are several months during which he has no work and even during the months of cultivation there are slack periods. It is also well-known that the holdings are very small and they do not engage the services of more than two people at a time, whereas the number of persons depending on the holdings are on an average about five. So, in the rural areas people are generally unemployed to the extent of over 50 per cent and the rest are under-employed. It has been urged that for the under-employed, side occupations like kitchen-gardening, fruit-gardening, poultry-keeping, bee-keeping and the raising of cattle grass and manure may be systematically introduced and worked. For the unemployed, cottage industries of varying character and requiring varying skill and training should be introduced. Even under-employed can take a share in working the cottage industries. All these require organization, technical knowledge and propaganda. The financing of all these and the marketing of the produce of all these would also require close attention. Co-operative societies have been formed here and there for these purposes and the Industries department has also started some industries in a few places. The ameliorative branch of Prohibition work is now starting a few industries like jaggery-making. The new Department of Firka Development is also starting some industries.

The same can be said of rural medical health which is practically non-existing at present. A large body of opinion demands that both preventive and curative work should be undertaken in rural areas and that environmental improvement should be taken up in an equal measure to the curative work. It has been proposed to have rural medical centres with full equipment of doctor, midwife, compounder and health inspector, etc. This will be a costly machinery and if the scheme is to be extended to the whole Province it will be beyond the means of the Province even at the end of 50 years, and it will not be possible to get the necessary personnel and other facilities within the next 20 or 30 years. A less ambitious scheme has been proposed which will make it possible to have three times the number of centres served with the same amount of expenditure. It has been suggested that about six centres may be selected for each taluk and in each one of them there may be located a midwife and a compounder and a health inspector, with provision for four beds, two for labour cases and two for emergency cases. There may be two doctors employed in the Taluk hospital. Each one of them may visit three centres twice a week. All cases which require hospital treatment may be taken to the Taluk hospital and an ambulance car may be kept for the purpose. In this scheme, it is considered that the necessary prevention and curative requirements will be met and it may be possible to get doctors who will have to live at the headquarters of the taluk and not in the villages, themselves. It has been very difficult, if not impossible to induce the doctors to go and settle in villages. If this scheme is adopted, it may be

possible to cover the whole of the Province with such institutions in the course of the next 10 years. Under the scheme, the dispensaries where they do exist at present will continue. There will be no necessity for the appointment of vaccinators as the Health Inspector will do the vaccination work. The centre will also look after the register of births and deaths and make the registers more or less reliable. It may be considered to what extent the services of doctors trained in Indian medicine may be utilized in the scheme. They will be less costly and they will be more acceptable to the villagers for medical cares.

The way out

For the achievement of results, it is necessary that a proper organization should be set up. In each village there ought to be a village panchayat who will do the essential services mentioned above and also look after elementary education. There should be a village co-operative society which will undertake all the economic work connected with the village including the helping of agriculture, cottage industries, etc. There should be a village guide for five or six villages who will look after the proper working of these panchayats and co-operative societies and also the rural medical centres and bring the help of officers of all departments like agriculttre, veterinary, livestock and industries to the villagers wherever and whenever they are required. He will be the officer-in-charge for working in the area as well as getting the requisite help from outside. For an area of 15 villages or thereabouts there may be a group organization consisting of the representatives of the villages which will undertake the administrative work and a similar organization to take up the economic work. Market roads, medical centres, dispensaries and veterinary hospitals will be the functions of the group administrative bcdy. The village guides and any engineering staff that may have to be employed for constructing roads, wells, etc., will work under the group organization. The group economic body will serve as a loan and sale society for lending on agricultural produce and serve as a marketing organization. It will serve to collect all the agricultural produce which is surplus in the area and the produce of the cottage industries for marketing at the group centre or in an emporium located in a district or provincial centre. They can advance money on the goods they collect and recoup after they are sold and pay the balance to the producers. Schemes for development on a scale higher than that of the village whether they be with reference to the land development like irrigation, the processing of agricultural produce or having small-scale industries will all be formulated and worked by this group organization. An arrangement like this is necessary if rural development is to mean progress on the old order of things. There is a lot of red-tapism at present. A co-operative officer says that the co-operative society should be under him, while the industrial officer says that since technical aspects are involved the society should be under him and similarly there are conflicts between the agricultural department and the co-operative department. In all cases of rural development, finding of employment for the people, increase in production and a rise in the standard of living of the people should be the aim and not the interest and prestige of the several departments concerned. A lot of damage has already been done by these departmental compartment system and their fights among themselves. I can quote cases where seed production, distribution of seeds and manures and things have formed the bone of contention between the departments to the lasting detriment of agricultural development and the denial of facilities to the agriculturists. A rural development organization which will take charge of this work will be a sure remedy for bringing about an all-round development within as short time as possible and getting the best for the money that is spent on the activities.



An apprentice at work in a Technical Training Centre for Ex-servicemen

LET US UNITE

"All this business of Hindu and Muslim and Christian and Sikh must cease so far as our political life is concerned, and we must build a united, but composite nation where both individual and national freedom are secure.

"We have passed through grievous trials. We have survived them but at a terrible cost, and the legacy they have left in tortured minds and stunted souls will pursue us for a long time. Our trials are not over. Let us prepare ourselves for them in the spirit of free and disciplined men and women, stout of heart and purpose, who will not stray from the right path or forget our ideals and objectives."

—JAWAHARLAL NEHRU.

FOOD FOR THOUGHT

Discipline and Dutifulness are Fundamentals of Life

" Education is incomplete without sense of discipline. No organization can function without discipline. Discipline begets the sense of coordination which is so essential for the harmonius working of the different units. Our boys should, therefore, develop the sense of discipline, the sense of duty and the sense of obligation to the suffering humanity; for it is to them that we look up to as the pilots of the India's destiny in future", observed H.E. Sri Madhao Srihari Aney, the Chief Scout of Bihar, in the course of his address to the boys scouts of Jamshedpur, who held their first rally recently.

Stimulate Initiative of Villagers

A fervent appeal to officials and non-officials to create enthusiasm in the minds of villagers in executing programmes of rural development, was made by Mr. Morarji Desai, Minister for Home and Revenue, Government of Bombay, inaugurating the Provincial Rural Development Boards Conference at the Council Hall.

Mr. Morarji Desai advised the boards to devise their programmes and methods in such a way that the initiative of the villager would be encouraged and his efforts would be supported. Thus the tendency to depend upon others for everything would be checked and ultimately removed. Looking up to the Government to take up all kinds of schemes was a tendency which was a legacy from the past; a foreign Government could carry on only if the people were helpless; it took away all their initiative and made them helpless so that they might never rise in revolt; thus the people of India gradually got into the habit of asking the Government to do everything for them. Now this tendency must disappear.

The people had also developed the tendency of asking for the enactment of a law to get over any impediment; that was the surest way to ruin. There should be the minimum of law and maximum of voluntary effort; in this spirit, they must create the maximum enthusiasm among the villagers for their rural development programmes.

For its part the Government must see that the voluntary efforts of the villagers met with success and that impediments in their way were removed.

Turning to the duties of a public servant, Mr. Morarji Desai stressed that every public servant must be prepared to give up everything, even his life in the service of the people. Mahatma Gandhi had taught them by his own personal example, and more so by his death, what a public servant should be. If they constantly strove after that ideal, the difficulties in their way could be removed with ease.

Proceeding, Mr. Desai said that the Boards must explore all possibilities of increasing irrigation, producing the best seeds, supplying better manure, and improving the breed of cattle which could also contribute to an improvement in agriculture.

They must be firm and fearless and act upon their convictions in executing their programmes. Otherwise they could achieve nothing because there were various elements who wanted to deflect them and thus achieve their own purpose, namely, catching votes in the next elections.

Concluding, Mr. Morarji Desai drew attention to the destruction of all morality as a result of the last war, they saw everywhere that there was no respect for truth or for morality in the proper sense; that was eating into the vitals of administration as well as society; it was, therefore, the duty of all responsible persons to devote their attention to this problem and to see that the traditional respect for truth and morality was restored.

Enemies of Foodgrains

The Dominion Agriculture Minister said recently that it has been estimated that last year 33 million tons out of the foodgrains produced in the world were destroyed by insects, fungi and rats. This is about the quantity which is available for sale to deficit countries. That is, the world's surplus could be doubled if these enemies of food could be defeated.

In India the destruction of foodgrains by these enemies has been calculated to be about 30 lakh tons which is equivalent to our maximum food deficit in recent years. If we but could save all this, we need import no food from outside nor would we feel any scarcity of food in the country. The preservation of food is, therefore, a very important question. It is so in India as it is all over the world, and we would fail in our duty if we do not give it due attention while handling other problems relating to food.

Agriculture—A way of life

Speaking at Allahabad recently Hon. Dr. John Matthai said that agriculture was not merely an economic activity but also a way of life. It ought to be so developed that it not merely provided the means of life but also the means of a good life. That meant that they should so develop their resources that people could be relieved from the struggle for bare physical existence and be enabled to engage themselves in work which would give real enjoyment and do the same in an atmosphere of good fellowship.

It was necessary, therefore, Dr. Matthai continued, that life in the countryside should be organized in communities based on self-help through co-operation and on the basis of self-sufficiency in the essential requirements of life, such as food, clothing and shelter. He laid particular stress on the importance of regional self-sufficiency in essential things. He thought that in the near future there would be vast economic fluctuations resulting not merely from movements like trade cycles but also from sudden and radical changes in the international situation. It was important that the mass of people in India should be sheltered from disorganization likely to be caused by these fluctuations. He also thought that the supply of essential things in a vast country like India would mean the creation of an unnecessary number of middlemen and distributors whose charges would make essential commodities too expensive to the villagers. He feared that unless local resources were fully developed, the burden on transport would be so heavy that with its present limited capacity it would be unable adequately to cope with it. For all these reasons he considered regional self-sufficiency in essential commodities a matter to which Government and people should direct immediate attention.

The development of cottage industries would also assume a significance in that connection, said Dr. Matthai. Essential consumer goods would be provided with difficulties in Indian villages if the possibilities of cottage and domestic industries were not fully exploited. Mahatma Gandhi saw much farther than many people of his time in that matter. Dr. Matthai said that he himself was one time extremely sceptical about Mahatma Gandhi's ideas regarding village industries but circumstances had now so developed that if they trusted the large manufacturing industries, they should not be in a position to provide a solution in the near future because of the difficulties in obtaining machinery, technical skill, finances, etc. Therefore as far as elementary things of people were concerned what was needed was a net-work of cottage industries.

Dr. Matthai said that in their anxiety to develop an industrial civilization they must not forget that there were certain spiritual human values of life which western countries had lost in the process of industrialization. It was important that India should retain those values in whatever sphere they worked for the future development of the country. He thought that the usual distinction made between East and West, namely, that the East was spiritual and the West materialistic; that the East was passive and the West active, did not rest on any fundamental distinction between the two groups of human beings. There was a good deal in common between India and mediæval Europe. The difference arose largely as a result of the mechanical industrial environments which grew up in Europe since the 18th century. If they could organize in India economic life based partly on co-operative agriculture and partly on the development of cottage industries, they should be in a position to avoid the pitfalls of western countries.

(Continued from page 36.)

music and dancing and drama. You will be introducing culture in the language they talk and the little things they do, be it cooking or grinding flour or decorating their homes. The school will help in the development of a casteless classless society where all will share equal responsibility for better, social and national life. Then all will be assured of the necessaries of life and such luxuries as will increase their efficiency in the particular calling which they have made their own. Let us hope that the great dreams that Gandhiji dreamt about the future of this glorious nation will be realized by the spread of Basic Education on a nation-wide scale. Such universalization of Basic Education is the only fitting monument of Gandhiji. That alone will give him peace. Let us all work together to realize the dreams of the Father of the Nation and thus give him eternal peace.

Bronze Buddha of the Burmese kind and a bronze bell in the Fort Museum, Madras

PROHIBITION

Does Prohibition Curtail Civil Liberty?

By MR. JOHN BARNABAS

When social, economic and moral arguments fail him, the anti-prohibitionist finds the "personal liberty" excuse a handy peg to hang his troubles on. The intellectual, both the original and the carbon copy, the moralist, and that elusive creature, the champion of the down-trodden, all try to hold up a social reform on the plea that the State has no right to regiment the nation to a given pattern of morality, for one's likes and dislikes, are one's own private affair. Prohibition is wrong because it attempts to make a man moral against his will! It deprives him of his liberty to do wrong. It is intolerable because forced sobriety is a social liability. Therefore it is that the champion of civil liberty finds prohibition irksome. He demands the liberty to have his own morals, to do an anti-social act if he so wishes, to remain intoxicated if he chooses to. But the man of religion slants the argument and asserts "Intoxication is bad. Man no doubt descends to the realm of the beast and commits anti-social acts when drunk. But do not force him to be moral; educate him to be moral."

It is my contention that prohibition promotes personal liberty and helps a man to choose his moral codes conscientiously. For, intoxication negatives a man's capacity for discerning action. He ceases to have the right to exercise civil liberty.

What is individual liberty?

But then, what is individual liberty? The concept of liberty is changing. It changes from place to place, people to people, from time to time. The liberty that custom gives, the State may deny, the liberty allowed by the State, religion may challenge. What is liberty in America may be dubbed as licence in India. A study of the history of civil liberty shows clearly that there is no accepted standard of liberty that is static. It does not therefore lie in the mouth of the anti-prohibitionist to say "this is personal liberty and this is not." Forces of history necessitate a change in the concept of liberty.

The freedom to be intoxicated is a demand for absolute liberty. Political philosophers have shown clearly that there is nothing like absolute, unlimited liberty. There is only relative liberty. A man has the freedom to walk only on the footpath, but even there he cannot go about swinging his arms. For his liberty ends where the other man's nose begins. One's liberty is circumscribed by his neighbour's rights. Our liberties are therefore hedged in by needs of society. The liberty of the individual is subject to public necessity, social necessity, and the group's necessity. The individual exists only in relation to the society in which he lives and his conduct is controlled by the needs of that society, the moment a given liberty is curtailed. Who can deny that drink, whether in moderation or otherwise, encroaches upon the rights of the family for food, peace and comfort, of the citizen to walk the streets in safety. Hence the need for prohibition.

The progress of civilization is, to a degree, marked by an increase in social legislation. And social legislation is more often than not a curtailment of the liberties of some members of society. With the march of civilization the rights of the individual are increasingly subordinate to the welfare of society as a whole. In the modern State the individual has to sacrifice his personal needs, inclinations and desires to the will and the needs of the group. The devoted wife can no longer offer her life on the pyre as a symbol of her love for her husband. You can no longer marry as many wives as you will, you cannot beat your own wife cruelly; you have to send your children to school even if you personally do not believe in education. You have your pen, but you are not at liberty to write fanning communal hatred. You cannot even cross the road except in marked places. Your life is not your own for you cannot commit suicide and if you succeed religion tells you that you will be found in hell and if you fail the law tells you that you will find yourself in prison. You cannot go naked in public or even dress entirely as you wish to. No doubt all these make it irksome for the individual and he wishes for absolute personal liberty. But the State imposes these restrictions on you in the interest of public welfare as a whole.

Very often the protagonists of personal liberty—the right to eat, or drink what he wants—overlook the important fact that every right is accompanied by a duty. You can exercise a right only so far as the exercise of that right fulfils all the obligations incumbent upon the exercise of that right. The man who takes intoxicants is cutting into the rights of his family the obligations he owes to society. In the very large majority of cases it is a fact of economic investigation that he deprives his wife and children of their daily necessities of life and indulges in his so called liberty to spend on intoxicants. The family, whether among the classes or masses, is a responsibility of the State and the State has not only the right but the duty of regulating the behaviour of every individual member of the family so that the interests of the family are not sacrificed to the whims of the individual. Therefore if the exercise of a given right militates against a duty, that right must be curtailed.

Liquor enthusiasts tell us that one man has as much right to drink a glass of whisky as another has to drink a cup of tea, but you never heard of one man killing another while he was under the influence of tea, and this fact has something to do with the question of what a man has a right to drink. You are not

permitted to spend your wages as you please if you have a family to support—you must provide for your family. Slaves, women, children—these have come to their own because a new conception of rights and duties had dawned upon men. They discovered that there is a more fundamental question than property rights—that duty is a bigger word than rights. Let us not forget that in the lives of men duty and sacrifice —for the sake of the weaker members of society—is far greater than the insistence on one's rights and the man who is ready to give up his rights when the well-being of mankind as a whole is concerned, is a bigger man,—the little man always stands out for his rights no matter what happens to others. Thus viewed prohibition does not take away one's liberty at all, because as Blackstone says, "Laws when prudently framed are by no means subversive but introductive of liberty."

Evils of alcoholism

It is not necessary to dilate upon the physical, social, economic and normal evils of alcoholism. Both the rich and the poor know the ravages of intoxicants on the individual, the family and the society. But then there are those who argue "Why not let the individual who can drink in moderation, without becoming a menace to the family or society have the liberty to drink?" That intoxication even in moderation (though there is no standard concept of moderation) are physically injurious to the habitual is the predominant medical opinion apart, one should not forget that social legislation cannot be discriminative. It is the duty of the State to help the weak individual, who has no sense of proportion, to lead a normal sober life that he desires to live, by creating an environment which makes such life possible for him. Ask the poor labourer and the kisan and he will readily plead with you that he knows drink is bad, that he wants to give it up, but that as long as it is available he is too weak to resist the temptation. The right to drink is a licence to social evils. So long as human nature is susceptible to unbridled natural desires irrespective of consequences so long will the State have to regulate the lives of its citizens.

Prohibition in the interests of the masses

Prohibition is therefore in the interests of the masses and it is the duty of every citizen to sacrifice a part of his liberty in the interest of the weaker members of the society. "If man were to live in a state of nature unconnected with other individuals, there would be no occasion for any other law than the law of nature and the law of God. . . . But man was formed for society and is neither capable of living alone nor indeed has the courage to do it. The community should guard the rights of each individual member, and in return for this protection each individual should submit to the law of the community, without which submission of all it is impossible that protection should be extended to any . . . Hence . . . the law, which restrains a man from doing mischief to his fellow-citizens, though it diminishes the natural, increases the civil liberty of mankind."

The laws given by Manu or Moses, Jesus or Mohammad, whether as regards alcoholism or otherwise, are a series of "Thou Shalt Not" and no doubt limit one's "Natural" liberty only with a view to regulate human behaviour in society. But we do not shout against those laws as a curtailment of our liberties. When the manufacture of drugs and liquors makes life more burdensome to all the people, and when it creates social and economic problems which threaten the finest things in human life, when it destroys men's bodies and souls and becomes a menace to society, then the State has a right to destroy that traffic. We accept this principle in every other relationship in life—why not accept it with regard to alcoholics?

—*Sanjeevan.*

Findings of a Prohibition Committee in Bombay

During the regime of the first Congress Ministry in Bombay, the Government appointed a committee to enquire into prohibition which had been introduced as an experimental measure in Ahmedabad—one of the leading Industrial cities in the Province. The committee drew up an elaborate report. Some of their findings are of more than local interest and they are given below:—

The consumption of alcohol in India is remarkably small.

Of all the countries for which production figures of potable alcohol are available, India produces the least quantity of alcohol for human consumption.

Nearly 62 per cent of the ex-drinkers attributed drinking for the first time to bad company.

Nearly 68 per cent of the drinkers continued the drink habit for convivial reasons. Drinking in company for the enjoyment of social life has been classified under convivial drinking. Some part of this convivial drinking appears to be really misery drinking.

More than ten per cent continued drinking because of parental habit. The hereditary transmission of the drink habit as such does not seem to be scientifically established. With the dying out of the present generation of ex-drinkers, the next generation and the one following that will be brought up in a different atmosphere.

Nearly ten per cent of the ex-drinkers continued to drink in order to overcome industrial fatigue and disgust.

The average expenditure on drink on ordinary days was Re. 0-4-2, on weekly holidays Re. 0-13-0 and on pay days Rs. 1-5-8 per drinker.

The deeper causes of alcoholism and the drink habit may be traced to the special environment in which the individual or the generation has been brought up.

A low standard of life resulting from poverty leads to drinking. A vicious circle of poverty leading to

drink and drink leading to poverty is set up. The improvement in sobriety in recent years in England is due to a change in the standard of living rather than the converse.

A large proportion of the population was living in one-roomed tenements which has become more and more overcrowded.

The average price paid by ex-drinkers works out at Re. 0-5-9 per dram in the case of country liquor, Rs. 3-7-6 per bottle in the case of foreign liquor and Re. 0-3-9 in the case of toddy.

The average monthly expenditure on drink per drinker constituted 16·6 per cent of the average drinker's income and 13·0 per cent of the average drinker's household income.

Considering the comparatively low per capita national income of India the proportion borne by the expenditure on drink to income is unconscionably high.

The drink expenditure of the Indian worker is incurred not at the expense of conveniences and luxuries but at the cost of necessaries.

Although the percentage of expenditure in the higher income groups may be low it should be noted that the actual expenditure is high.

The average monthly expenditure on items incidental to drink comes to Rs. 1-0-2 for the drinkers.

As many as 28·5 per cent of the ex-drinkers stated that drinking had led to indebtedness in their cases. The average debt incurred on account of drink was Rs. 167.

The behaviour of ex-drinkers in restaurants and cinemas is reported to have improved since Prohibition and the neighbours have borne testmony to the absence of brawls, molestation and unneighbourly behaviour of drinkers when they were not in their senses as a consequence of drinking.

If as a result of Prohibition we may assume an increase of 10 per cent in productive efficiency, the annual gain would be more than Rs. 13 lakhs in the case of industry in Ahmedabad taking the average r7nings of the drinker to be Rs. 30 per mensem.

Eighty-nine per cent of the ex-drinkers now reach home before a p.m. whereas only 37 per cent used to do so before Prohibition was introduced.

Eighty-four per cent of the ex-drinkers appear to have spent from 1 to 4 hours and more on account of drinking.

Nearly 92 per cent of women in ex-drinkers' families say that their experience regarding domestic peace and treatment at the hands of the ex-drinkers is considerably better than before.

More than 96 per cent of the ex-drinkers stated that their relations with their neighbours were better than before.

MONSTROUS ROBBERY

" The poor people unfortunately ta'e liquor. It is not the rich that contribute the main part of the revenue to the Government. Do not go away with that impression. It is the poor wage-earner, rural and industrial, that contributes and not the rich. A very poor people, at that, make up all the money that the Government wants to be spent on all the people. Let me take my own Province, and it is the same thing in your Province too. We get one-fourth of our revenue, and you get here between a third and a fourth of yours from these poor people. Four crores in my Province and in your Province three crores are extracted from a very few people to be spent on the whole population. Is it right ? If they were rich people it could be right. But it is the poorest. And, then, why do you extract it inappropriately ?—by creating and keeping regular shops, by inviting the people to get in and by selling them an article which creates a craving even if the whole family is against it. The consumer's reason against it is the whole of the 20 hours of the day, and on the 21st hour we create a feeling of that kind and there we extract money from him to serve other people. What a monstrous form of robbery ! If you only see the reality of it, the ordinary robber does not take the money in this way. We do much worse.

" We create a desire which makes him pay without a bill collector going to him. All the other taxes have to be recovered with great difficulty. We have to go from place to place to collect them, remind the people again and again of the same—a Revenue Minister knows all the troubles and difficulties of collecting taxes. But here the man comes himself ; nobody need go to him, he comes and pays the money, more than the taxes you want. The machinery is greased with first-class lubricants ; and the money rolls in day to day, systematically without any difficulty—all because we create a craving, because we want that man alone to pay for all the rest, because he is in a position to be defrauded whereas the others are not."

—His Excellency Sri C. RAJAGOPALACHARI.

AGRICULTURE IN OTHER COUNTRIES

Agriculture in Britain—Tractor for Every Farm

Britain has planned to increase her food output by another 20 per cent, or Rs. 133·10 crores in terms of money value at the farm gate.

Even before World War II the value of her food output exceeded that of the whole of Canada, or of Australia and New Zealand combined, and to-day, at the farm gate, it amounts roughly to Rs. 732·05 crores annually.

Britain probably has more machinery to the acre than any other country in the world. The last machinery census showed a total of 203,420 tractors to cultivate her 28,736,000 acres of crops and grass, or a tractor to every 140 acres including grassland. That was in 1946. Tractors have further increased since then, and expenditure on farm machinery of all kinds is now at the annual rate of Rs. 53·24 crores a year.

At the present time, the problem is not to persuade farmers to invest in farm machinery of all kinds but to persuade them to be patient in waiting for supplies. This is particularly true of some of the newer machines, such as oneman pick-up balers, combined seed and fertiliser drills, and combine-harvesters. The British farmer uses them to save labour. Without machinery he could not have produced a record quantity of food with 250,000 fewer men than thirty years ago. Machinery also enables him to farm more efficiently. There is also an array of new machines for digging and cleaning farm ditches, for trenching and laying land drains, necessary to farming in many parts of Britain. There are in Britain highly mechanized grain farms, mostly on the eastern side of the country, where a few men and machines can harvest prodigious quantities of grain. But grain-growing is by no means the mainstay of British agriculture.

Before World War II, all the grain grown in Britain did not equal the value of poultry output, but livestock production is sure to remain an important subsidiary occupation of British agriculturists.

Up to the war, farm labour, at Rs. 23-8-0 a week, was not dear. In Britain the farmer is further helped by the Institute of Agricultural Engineering for research, testing and experimental work, as well as a great deal of research carried out by private firms.

There are social problems also. The farms are small, but this brings the advantage of intensive production per acre and of that personal supervision that is important in livestock farming. The Britishers do not like the idea of designing their farming. They do not like the idea of designing their farming to serve machines; they think the engineers should design machines to meet the needs of the average farm. So research is not only going on among the engineers to produce suitable machines, but people are working out ways for the smaller farmer to enjoy the benefits of the larger machines without paying too heavily in capital outlay.

The system of agricultural contractors is being developed to do the heavier cultivations for the small man, or even to harvest his whole crop. There is co-operative ownership in a few instances, but mostly progress in these lines has been achieved by getting farmers to pool their machinery, and even their labour, at peak periods such as hay time and harvest. In some areas this is working quite remarkably well. Elsewhere, it is purely a neighbourly arrangement by which a larger farmer uses his machinery to do his smaller neighbour's cultivations for him, at an agreed price. Some countries have created pools of farm implements that farmers can hire out at fixed charges.

One thing is fully recognized by practically every farmer in England. Farm mechanization has come to stay and no one can think of farming successfully, without making full use of it. We know also how far we are from finality in almost every aspect of it. The average farmer's headache at the moment is not how to use machinery, but how to get it, for the makers' order books are full and overflowing into 1949. There is already more than a tractor to every farm above 50 acres in Britain.

100 Million Dollars Spent on Thousands of Projects Every Year

I. Agricultural Research

Agricultural research in every state of the United States has resulted in significant advances in production enabling the nation to feed its own growing population and also to export substantial volumes of food abroad. Research is conducted jointly by Federal and state governments as well as by private industry, to the tune of 100 million dollars every year, in thousands of new projects. The Office of Experiment Stations of the United States Agriculture Department is the co-ordinating agency of this nation-wide programme.

Few activities designed to stimulate the nation's output of goods and services have been as rewarding as the joint work done in agricultural research by Federal and state governments and private industry in the United States.

(*Continued on page 54*)

PROBLEMS AND PROGRESS ELSEWHERE

II. Central Provinces and Berar

In Pandit D. P. Mishra's Social Education Scheme, Central Provinces has given a lead to the whole country. It was given to Pandit Mishra to recognize the first need of schooling adults in the responsibilities of citizenship of a free country. In a five-year plan, costing about a crore and half, the Provincial Government have undertaken not only to eradicate illiteracy in the Province, but to turn the average citizen.

The Scheme of Basic Education, first given birth to by Mahatma Gandhi, was processed and developed in the educational laboratories of this Province.

Second Line of Defence

In its Home Guards it has produced a second line of defence which can hardly be compared by anything of the kind in the country's civil life.

Central Provinces has once again shown the way to the rest of the country in its plan to salvage natural manure-wealth. The first joint session of the Central C.P. Compost Conference and Central Compost Development Committee held at Nagpur in the first week of July and presided over by Honourable Shri Jairamdas Doulatram, Food Minister, Government of India, took first practical steps to save India's crores of tons of natural manure wealth.

An ambitious scheme for the multi-purpose development of Central Provinces' river systems is under consideration of the Government with a view to providing cheap electric power for industrial and other purposes. Underway is a large multi-purpose project 90 miles south-east of Nagpur on the Wainganga river, providing 250,000 K.W. of electric power, one million acres of irrigation and 320 miles of navigation in the first stage, power generated increasing to 600,000 K.W. later. It would incidentally be the biggest man-made lake in the world when constructed. The cost of power supplied would be incredibly low—in the neighbourhood of 0·1 anna per unit. The estimated costs over the scheme would come to a total of Rs. 34 crores in the first stage going to Rs. 50 crores in the second stage. With the ultimate multi-purpose development of the river systems it may be possible to establish through navigable tanks across the country. The lakes formed by impounding water on the river-systems may also constitute a chain of sea-plane bases right across the country of immense strategic value.

The five-year electrification plan formulated earlier to be worked through three zonal grid-systems would be retained as complementary to the hydro-system.

A tractor scheme is at work at Khurai as part of the drive to reclaim kans-infested lands. Already 7,000 acres of such land have been reclaimed within four months.

Special attention was paid to encourage fruit and vegetable production. An experimental fruit and vegetable station has also been opened with a view to evolve varieties of fruit and vegetables suitable to the Province. A survey of tanks and rivers in the Province has been undertaken towards development of fisheries, and dairy units near important urban centres are being set up to increase supply of milk.

In order to carry on experiment in co-operative farming, the Provincial Rural Development Board have decided to select two villages in each of the four revenue circles of the Province and work out a scheme. During the period of controls, the co-operative agricultural and multi-purpose societies which had multiplied manifold in number had come to the rescue of the farmer and secured him fair prices. The co-operative movement in the Province has been fast developing on non-credit side. In what is the biggest cottage industry in the Province—weaving 50 per cent of the total of 915,000 working looms have been brought under co-operative fold.

The Provincial Government have been devoting particular care to revive and develop cottage industries. To utilize the Province's large quantity of oil-seeds, an oil-ghani industries scheme has been introduced. Under the scheme, improved Wardha design ghanis are propagated and loans are granted to co-operative societies for the purchase of oil-seeds and ghanis. Other village industries schemes engaging Government's consideration are manufacture of gur from juice of date palm and palmyra trees, production of Khadi establishment of a Nim Products Institute and manufacture of ink from 'hurra' products.

With a view to improve the condition of the 45 lakhs aborigines of the Province, Backward Areas Welfare Scheme evolved by Thakkar Bapa has been at work. Under the scheme areas have been divided into ten zones. Co-operative societies have been formed to bring economic welfare to the aborigines, schools and hospitals have been opened. To bring about their social and cultural development, educational propaganda is carried through bhajan parties and film vans.

In the sphere of public health the Government have been going ahead with various schemes, anti-malaria units and mobile dispensaries have been bringing relief to remote villages. Indigenous systems of medicine like unani and ayurvedic are being encouraged and recently a Board of the Province's vaidyas and hakims was constituted at the instance of Dr. Barlingay, Minister of Health. An act gives better status to these therapies. A Nutrition Section which has been carrying on feeding experiments in schools has been opened. A Public Health Engineering Department has also been constituted and the problems

relating to urban and rural water-supply are being investigated into by the department.

Prohibition

Soon after assuming office the Congress Government announced its decision to declare the whole province 'dry' during the next few years. The total dry area is now 40,000 square miles extending nearly to half the province's area.

Labour Welfare

Labour welfare has been one of the main concerns of the Government with the help of Trades Disputes Bill. Industrial Truce has been maintained fairly successfully in the province. A shop Assistants' Bill fixing 8 hours day is also in force.

Problems of the East Punjab

East Punjab, as everybody knows, is a new province created consequent upon the partition of India. It consists of 13 districts with an area of 30,541 square miles and a population of 12,409,924. The province is faced with a number of difficult problems. Refugees come first. Then there is the question of provision of irrigation facilities. Incidentally, out of a total of 14 million acres irrigated by canals only three million acres fall to the share of the East Punjab. Several new irrigation projects are under way. A new capital has also to be built up, Lahore the capital of the United Punjab having gone to the West Punjab. Partititon has badly hit this province. Anyway no pains are spared to place the province on its feet.

> Independence means democracy. Democracy demands that every citizen has the opportunity of receiving wisdom as distinguished from a knowledge of facts so-called.
>
> —MAHATMA GANDHI.

(Continued from page 52)

About 100 million dollars per year is currently being expended on agricultural research by Federal and State governments alone. The U.S. Government makes grants to the 48 States, Alaska, Hawaii, and Puerto Rico to be used for specific agricultural research projects approved by the Office of Experiment Stations of the U.S. Department of Agriculture at Washington, D.C., which acts as a clearing-house for all research projects in which Federal funds are involved. The individual states supplement the Federal grants with their own appropriations for agricultural research which generally far exceed the Federal share of the total for study and experimentation.

Joint Federal-state research for the advancement of agricultural crops and practices has been in effect since 1888 under Congressional authorization and has been expanded by subsequent acts since that time. Most recent and of major importance was the approval of the Research and Marketing Act of 1946 calling for a co-operative attack on problems in broad fields of agricultural research.

The research work is carried on at the state agricultural experiment stations—closely integrated with agricultural colleges—in each of the 48 states in the United States and in Puerto Rico, Hawaii and Alaska. There, specialists in the various fields of research, supported by Federal, state, dan private grants, deal with agricultural problems which originate from the "grass roots"—the farms, ranches, and grazing ranges. These problems relate to the conditions of the soil, crops, livestock and poultry, plant pests and diseases, farm buildings and rural housing.

More than 60 per cent of American Farms Electrified

The Rural Electrification Administration of the U.S. Department of Agriculture has extended electrical service to about 1,000,000 rural farms and establishments since August 1942. Including those farms serviced by private utilities, numbering about 1,250,000, about 3,500,000, or more than 60 per cent of the total farms in the United States are now receiving central electric station service.

A Farm Modernized in a Single Day

Two hundred American volunteer workers recently transformed a drab, 105-acre farm into one of the most modern farms in the State of Virginia —in a single day. The volunteers, war veterans participating in the on-the-farm training program given them by the U.S. Government, accomplished five years of work in a single dawn-to-dusk operation.

More than 30 tractors, fertilizer spreaders, post hole diggers, and earth-moving machinery were used to plow, terrace, fertilize, and seed the entire farm according to the latest advances of agricultural science.

Harijans in Bombay

"In assessing a Government servant's efficiency, Government will take special notice of the way in which he furthers the policy of Government in regard to the removal of untouchability" says a circular issued by the Government of Bombay. The circular enjoins on all heads of departments and offices and also their subordinates to be careful to see that Harijans who come within the sphere of their departments and offices are enabled to exercise without any impediment all the rights and facilities accorded to them.

Refresher Courses in Bombay

In order to provide refresher courses throughout the year for the different categories of primary teachers to enable them to improve the standard of teaching in schools, the Government of Bombay have sanctioned the opening of two training colleges for Teachers' Refresher Courses. Each college will normally hold three to four such courses in a year according to the length and nature of the course and will conduct two classes of 40 teachers each at a time. Each college will have a practising school attached to it.

DELHI DIARY

Compost Production Drive

The Central Manure (Compost) Development Committee at its first meeting held recently at Nagpur made a number of recommendations for the rapid expansion of compost production in the country.

The Committee recommended that legislation should be introduced in all Provinces and States to give power to the respective Governments to compel Municipalities to convert the whole of their refuse and night-soil into manure. In order that distribution of compost is not hampered for lack of motor trucks, Provincial Governments have been advised to give high priority to compost work after meeting the defence and food transport requirements.

As for the village compost scheme, the Committee recommended that Provinces and States should adopt legislation for expeditious requisitioning of lands in village surroundings needed for compost work and tree planting.

In view of the fact that nearly half of cow-dung produce is at present burnt for fuel, a sub-committee has been appointed to examine the issues involved and prepare a suitable scheme for large-scale expansion of tree planting in villages so as to provide alternative fuel and release cow-dung for manure purposes.

* * *

New Variety of Cotton

A new variety of cotton known as Mysore-American V. has been evolved by crossing Co. 2 (a Cambodia pure strain) which is much superior to local Doddahatti grown in the northern and central tracts of the Mysore State since 1850.

M.A.V. cotton grows well both under irrigation and rain-fed conditions. It is fairly resistant to Red Leaf Disease unlike Doddahatti which is very susceptible to it. The plants are characterised by broad leaves and big bolls which open well. Its staple length is 1-1/8 inch and its ginning out-turn goes up to 35 per cent. Its cotton spins up to 36s Highest Standard Warp Counts.

The yield varies with the type of cultivation from 400 to 1,350 lb. of kapas per acre.

* * *

Mechanization of Fishing Industry

In view of the fact that development of fisheries will, to some extent, solve the question of food shortage, the Central and Provincial Governments are engaged in reorganizing the fishing industry and in mechanising it.

The Central Government is subsidizing the Provinces for fisheries development under the aegis of the "Grow More Food" campaign. Tanks, ponds, etc., are being surveyed and supplied with fry or fingerlings of quickly growing varieties of fish. Experimental deep sea fishing is also being conducted in Bombay and Madras Provinces. In Bombay, a trawler is being worked for surveying potential off-shore fishing grounds.

A brochure on the marketing of fish in India has been issued by the Agricultural Marketing Adviser to the Government of India in the Ministry of Agriculture, which contains useful information on the present condition of the fishing industry in the country.

Fisheries may be broadly classified into marine and riverine. The annual production of fish is estimated at 179.3 lakh maunds, a third of which is fresh water fish, allowing on a per capita basis a consumption of only 0·2 oz. a day. The present supply of fish is most inadequate. Due to primitive methods of capture, preservation and transport, and above all the inadequacy of marketing facilities, a good percentage of the meagre catches landed at present is unfortunately allowed to go waste.

* * *

Development Schemes

The second issue of "Agricultural Situation in India" dated May 1948, published by the Directorate of Economics and Statistics, Ministry of Agriculture, Government of India shows that the scope of the journal has been expanded.

The statistical portion has also been improved by the addition of tables relating to commodity trade movements, estimates of acreage under certain forecast crops for non-reporting areas and harvest prices.

The chapter dealing with research and development shows that efforts are being made to establish the old gur manufacturing industry from palmyra and to increase production of fruits and vegetables.

The number of tappable palms in India is estimated at 5 crores which are capable of increasing gur production by about 10 lakh tons. The Ministry of Agriculture has sanctioned a sum of Rs. 1,40,000 for the current year for developing palm gur schemes in the provinces. Vegetable production schemes are under progress in the various Provinces and States. In United Provinces the Horticultural Section of the Department of Agriculture is developing fruit nurseries at several places. A scheme has been sanctioned for the production of seedlings of fruit trees which will be supplied at cost price to food growers and ex-soldiers.

In regard to dairy development, the West Bengal Government have a scheme for the establishment of a Central Livestock Research-cum-Breeding Station, Cattle breeding, dairy development, poultry breeding, goat breeding, etc., will be the main features of this scheme which is expected to produce 1,400,000 lb. of milk, 13,000 lb. of butter, 2,7000 eggs, 1,500 goats and 17,00,000 maunds of fodder each year. The United Provinces Government are planning to increase milk supplies at Lucknow, Allahabad and Banares through co-operative milk unions. The Government of Bombay propose to start cattle breeding farms in Ratnagiri and Poona districts.

Special Allotment for Aboriginal Welfare in Bihar

The Government have allotted Rs. 40,800 for improvement of Educational and Cultural institutions, etc., for the benefit of aboriginals up to November 1948.

OTHER PROVINCES

Village Panchayats in Bombay

" Mahatma Gandhi had fully visualized the importance of Village Panchayats in free India and it is from him that the Bombay Government derived inspiration to amend the Bombay Village Panchayat Act with a view to vitalising these Panchayats and giving them sufficient power and financial help, so that these would be able to look after the interests of nearly 5,000 villages of Bombay Province," said Mr. G. B. Vartak, Minister, Local Self-Government, in reply to a civic address recently.

Mr. Vartak described the importance of these institutions before the British rule and said that these bodies were in those days real centres of power in every village. But with advent of British rule these bodies soon lost their former importance.

Scholarships in U.P.

The U.P. Government have decided to give scholarships to all students belonging to the Scheduled Castes, who are reading in degree and post-graduate classes.

The Spirit of the Mahatma

The spirit of democracy cannot be established in the midst of terrorism whether Government or popular.

I assert in all humility that liberty and democracy become unholy when their hands are dyed with innocent blood.

A democracy prejudiced, ignorant, superstitious, will land itself in chaos and may be self-destroyed.

Wars will never ensure safety for democracy.

Truth is not to be found by anybody who has not got an abundant sense of humility.

If you would swim on the bosom of the ocean of truth, you must reduce yourself to a zero.

It is my firm faith that we can conquer the whole world by truth and love.

THE MEANING OF FREEDOM

"Freedom brings with it responsibility," Pandit Nehru, declared. "Democracy means responsibility. Democracy is not just holding public meetings of approbation and your leaders doing what they like. In a democratic system, you have to work with your leaders, support them, check or even remove them if you like. You must be in touch with what is happening and share the burden with your leaders. Freedom does not merely mean being free from the domination of other people. It means much more. The individual in a free country, man or woman, functions as a free individual with the rights as well as the duties and responsibilities that freedom brings. Now that process is rather a difficult one. Although India is independent now and can go anyway it chooses, subject to certain conditions, nevertheless people have not got out of their old habit. People claim the rights of freedom loudly enough, they complain loudly enough, but they are not quite prepared to assume the responsibility and the burdens that freedom brings. There is a law in life. You cannot have the right unless you also assume the responsibility accompanying that right.

—PANDIT JAWAHARLAL NEHRU.

Village Improvement Prize

The Government of Bombay has approved the recommendation of the District Rural Development Board, Nasik, and has awarded the District prize of Rs. 100 to the village Madkijamb in the Dindor Taluka, in recognition of the best village improvement work done by it during 1946.

* * *

Advisory Board in C.P.

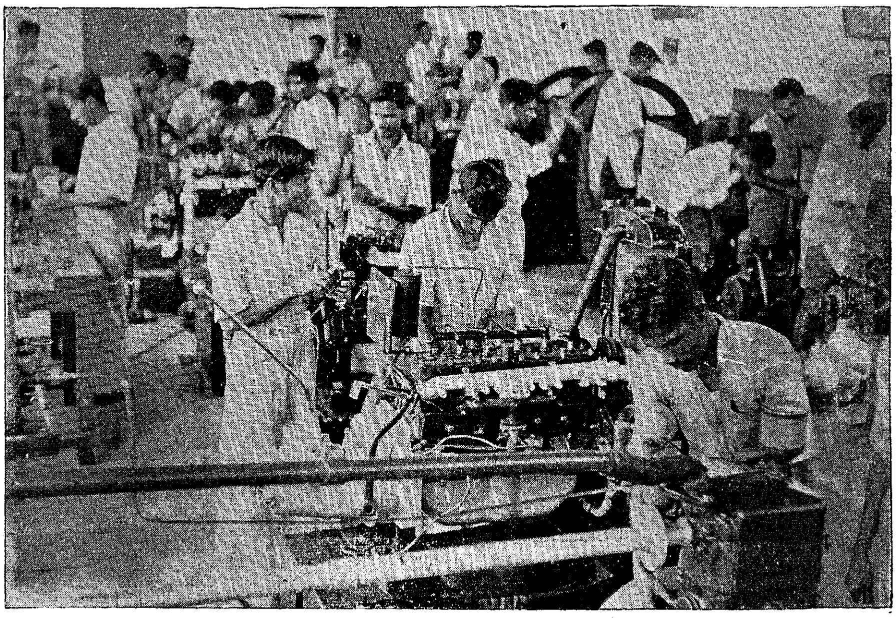
An Advisory Board to advise the Government on important matters and questions of policy pertaining to the Medical and Public Health Departments has been constituted by the Provincial Government. The Hon'ble Minister in charge of the Medical and Public Health Departments is the Chairman of the Board.

* * *

Fruit Development in West Punjab

To encourage fruit plantation by private individuals in the West Punjab the Agricultural department is maintaining large stocks of pedigree plants at Government nurseries.

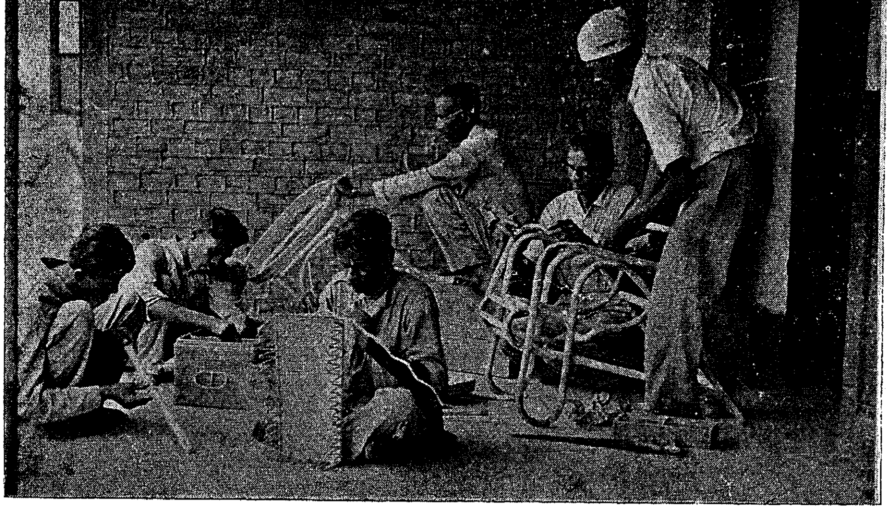
EX-SERVICEMEN ARE PUTTING THEIR HANDS TO A VARIETY OF JOBS



16 AUG 1948

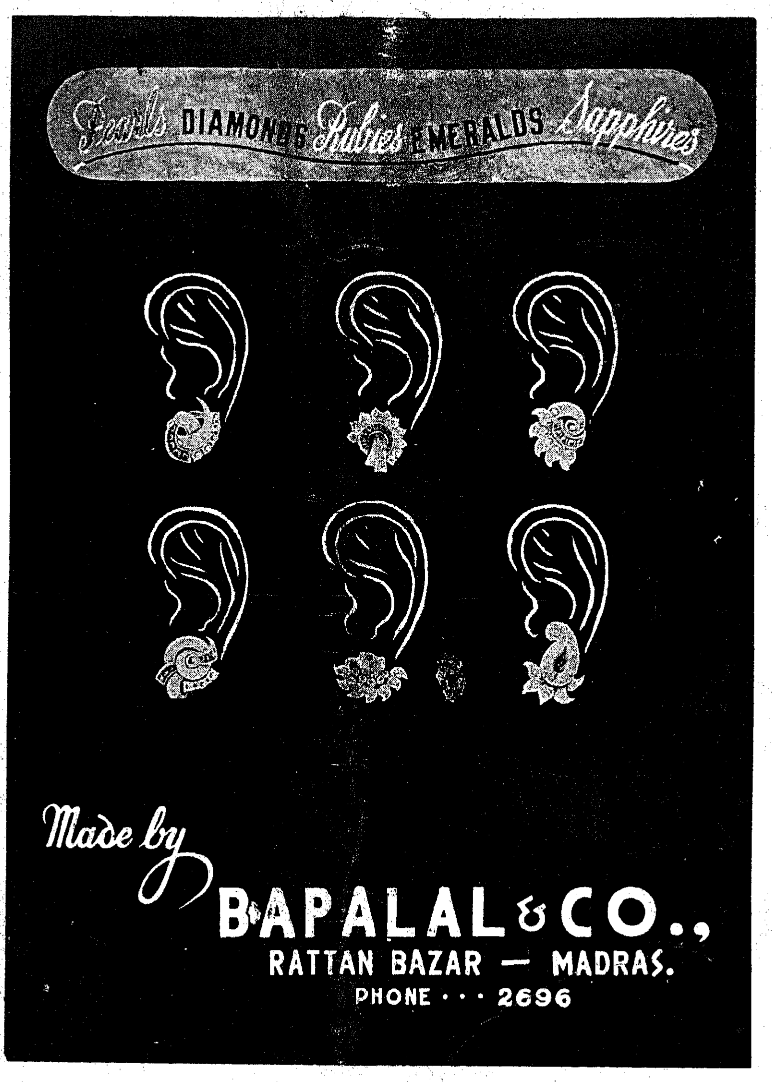
Ex-servicemen are seen engaged in their crafts

Vegetable cultivation is one of the important Vocational Trades taught



Some of the Ex-servicemen are experts in rattan work and other cottage industries

Registered No. M-4767.



BAPALAL & CO.,

Diamond Merchants and Manufacturing Jewellers,
Rattan Bazaar, Madras-3

Telegram: " NECKLACE " *Telephone*: 2696

MADRAS: PRINTED BY THE SUPERINTENDENT, GOVERNMENT PRESS. EDITED AND PUBLISHED BY THE DEPARTMENT OF INFORMATION AND PUBLICITY.